

A N
H E L P
For the more Easy and Clear Understanding
O F T H E
H O L Y S C R I P T U R E S :
B E I N G T H E B O O K S
O F
C H R O N I C L E S , E Z R A ,
N E H E M I A H and E S T H E R ;

Explain'd after the following Method, viz.

- I. The Common *English Translation* render'd more Agreeable to the Original.
- II. A *Paraphrase*, wherein the *Text is explain'd*, and divided into proper *Sections* and other *lesser Divisions*.
- III. *Annotations* as Occasion requires.

At the End of the Paraphrase is added,

- IV. A Brief *Continuation* of the *Jewish History* from the Times of the Old Testament to the Times of the New Testament.

Before the Paraphrase is plac'd,

- V. A Preface to the Reader, wherein Notice is taken of the *Usefulness of the Sections*, into which the Paraphrase is divided, for *Reading* the Sacred History in *due Order* as to the *Series of Time*, wherein the several *Particulars* were *transacted*. Also Notice is given, *What sacred Books* are intended to be *next printed*, and of some *Improvements* relating thereto.

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O X F O R D,

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JO. MATHER

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THE
P R E F A C E
TO THE
R E A D E R.

THE *History of the Jews* contain'd in the Canonical Books of the Old Testament, being *continued* or carried on from the End of *Kings*, not by the Books of *Chronicles*, but by Those of *Ezra*, *Esther* and *Nehemiah*; I have therefore in like manner *continued the Numeral Series* of the *Sections* into which my Paraphrase is divided, not from *Kings* to *Chronicles*, but from *Kings* to *Ezra*, and so on. Thus whereas *Section LIX*, (for so it should have been printed, and not *XLIX*, as I have observ'd afore in my Paraphrase on *Kings*.) concludes the second Book of *Kings*, so *Section LX*. begins the Book of *Ezra*. I judg'd This the most proper, because most plain way to shew young Readers, *How the Series* of the sacred History is *carried on thro' the several Books* thereof. For which Reason, as the History contain'd in the Book of *Esther*, tho' set Last, yet in Order of Time, comes before all the Book of *Nehemiah*, and some part of *Ezra*; so I have *number'd the Sections* in these three Books, not as they follow One after the Other according to the bare order of Place, but *as they follow*, and so *are to be read*, One after the Other according to the *Order of Time* wherein the several Particulars, related in the several Sections, were transacted. And having given notice hereof in the Titles of the respective Sections, where this is done, I need say no more of it here.

I.
The Usefulness of the Sections in the Paraphrase, by shewing the Order, wherein the several Parts of the sacred History are to be read according to the Order of Time wherein they were transacted.

II.
Of the several
Faulty Readings
in the present He-
brew Text of Chro-
nicles.

The Books of *Chronicles* beginning from *Adam*, I have therefore distinguish'd the *Sections* of my Paraphrase by a *new Series of Numbers*, beginning with N^o. 1. and so going on to the end of *Chronicles*. These Books containing several Genealogical and other Lists of *Proper Names*, it is no wonder that *several Mistakes* have of old been made therein by Transcribers, which are taken Notice of in the *Notes* belonging to the several respective Texts, and *corrected* in the Version inserted into the Paraphrase. Also in Note (a) or the very first Note to these Books, Notice is taken by me of the *different Spelling* of the *same Hebrew Names*, that has been occasion'd in our *English* Version, only by the *different Notions* our Translators had, one from the other, of the *right Pronunciation* of the Hebrew Letters.

III.
The *Acts* of se-
veral *Kings* of Ju-
dah by what par-
ticular Persons
written.

In my Preface to the Books of *Samuel* and *Kings*, at the end of §. 7. I observ'd, that the *ten first Chapters* of *1 Kings* might be reasonably assign'd to the Writing of *Nathan*. But what I there said to be only *Probable* or *Reasonable*, I have since observ'd to be put out of all Doubt, it being said 2 *Chron.* 9. 29. that the *Acts of Solomon*, first and last, were written in the Book of *Nathan the Prophet*, and in the Prophecy of *Abijah the Shilonite*, and in the *Visions of Iddo the Seer*. According to which Account it is not to be doubted, but that it was *Nathan*, who writ the *Acts of Solomon* during the first part of his Reign, and which are contain'd in the *ten first Chapters* of *1 Kings*. As *1 Kings* Chap. 11. begins with an Account of *Solomon's* loving many *strange Women*, or of *Idolatrous Nations*, who turn'd away his Heart after other Gods, which was the Cause of God's taking the ten Tribes from *Rehoboam* the Son and Successor of *Solomon*, and giving them to *Jeroboam* the Son of *Nebat*, which was foretold to *Jeroboam* by *Abijah the Shilonite*, (as in *1 Kings* 11. 29, &c.) so it is hence not to be doubted, but that they were the last Acts of *Solomon*, related in the said Chap. 11. of *1 Kings*, that were written by *Abijah the Shilonite*, and *Iddo the Seer*. By this *Iddo* likewise, and the Prophet *Shemaiah*, were written the Acts of *Rehoboam*, as we are expressly told 2 *Chron.* 12. 15. the said *Shemaiah* being the same that was sent by God

to

to forbid *Rehoboam* making War against *Jeroboam* for the Recovery of the ten Tribes to his Subjection. Further the Acts of *Abijah* the Son of *Rehoboam* were written also by the fore-said Prophet *Iddo*, as we are told 2 *Chron.* 13. 22. Of the Acts of *Asa* the son of *Abijah*, it is indeed said 2 *Chron.* 16. 11. only that *they are written in the Book of the Kings of Judah and Israel*. But since it is said 2 *Chron.* 20. 34. that the Acts of *Jehoshaphat* (the Son of *Asa*) were written by *Jehu* the Son of *Hanani*, who is mention'd in the Book of the Kings of Israel, viz. 1 *Kings* 16. 1. where we find the said *Jehu* prophesying against *Baasha*, who was sometime Cotemporary with *Asa*; hence it may very reasonably be inferr'd, that the Acts of *Asa* as well as of *Jehoshaphat* were written by the Prophet *Jehu*. As for the four next following Kings of Judah, viz. *Jehoram*, *Ahaziah*, *Josiah* and *Amaziah*, it is only said in general, that their Acts were written in the Book of the Kings of Judah, or the like. But then as to the next King, viz. *Uzziah*, (or as he is otherwise call'd *Azariah*,) it is expressly said 2 *Chron.* 26. 22. that the Acts of *Uzziah*, first and last, did *Isaiah* the Prophet write. As to the Acts of *Uzziah's* Son *Jotham*, and (his Grandson) *Ahaz*, they are only said in general to be written in the Book of the Kings of Judah and Israel. But then it being said 2 *Chron.* 32. 32. that the Acts of *Hezekiah* were written in the Vision of *Isaiah* the Prophet; hence it may most reasonably be inferr'd, that the Acts of *Jotham* and *Ahaz*, as being the two Kings between *Uzziah* and *Hezekiah*, were written by *Isaiah*, as well as the Acts of *Uzziah* and *Hezekiah*. The Acts of the succeeding Kings of Judah are none of them assign'd to the Writing of any particular Person in the sacred History; but it is very probable that the Acts of good *Josiah* were written by the Prophet *Jeremy*, or *Baruch* from *Jeremy* or by his Order; and no one was more proper to write the Acts of the succeeding Kings, even to the Destruction of *Jerusalem*, than *Jeremy*, who not only liv'd, but had also so considerable a Part in those Reigns. Thus to my Account given in my Preface to *Samuel and Kings*, of the Writers of the said Books, I have here added more, All that can be gather'd from the sacred History, as to the particular Persons that writ the Acts of the several particular Kings of Judah.

IV.
Of the Continuation of the Jewish History added to the Paraphrase.

It being of Good, not to say Requisite, Use to a Divine, to have a competent Knowledge of the *State of the Jews*, from the Times where the History of the Old Testament ends; to the Time where the History of the New Testament begins; I have therefore, at the end of my Paraphrase on the Historical Books of the Old Testament, added a *Brief Continuation of the Jewish History* during the said Interval. *The Old and New Testament connected in the History of the Jews and Neighbouring Nations*, publish'd by the late Dean Prideaux, is a Work of Great Learning, and very Suitable to the Title and Design of it, and so very Proper to be read by all Scholars or Persons, that would know the General History of those Times, so far forth as relates to the several Nations concern'd or taken notice of by the learned Dean, who had excellent Skill in History as well as other Parts of Learning. But the History of the *Neighbouring Nations* taken notice of by Him, being Very much Larger than that of the *Jewish Nation*, hereby the *Series* of the *Jewish History* is so Often interrupted, and that not seldom, for so many Pages together, that it is, I think, *Not easy*, by reading the Dean's Work in the Order it is writ, to have a Distinct and Clear, if any Tolerable, *View of the Thread or Series* of the *Jewish History* from the Old Testament to the New Testament. It seems also to have been Chiefly, or rather Solely, on account of the History of the *Neighbouring Nations*, that the Dean was induc'd to begin his Work so far Backward or Upward, as the Reign of *Ahaz King of Judah*. For the History of the *Jews* is contain'd in the Old Testament for near three hundred and forty years after. Further the Dean is very Large in several Dissertations, Descriptions, and Explications of some Parts of the Scripture of the Old Testament, which, tho' All of very good Use, and relate in some respect to the Jews; yet seem *not properly or immediately* to belong to the *History of the Jewish State or Church*. Wherefore I have left out All such Particulars, or else but just or in short mention'd them. And I have taken no more notice of the History of the *Neighbouring Nations*, than was Absolutely necessary to understand the *Jewish History*. By which means chiefly, I have brought the *Continuation*

tion of the Jewish History from the Times of the Old Testament to the Times of the New Testament into a narrow Compass; and yet have, I think, not omitted any more Remarkable or Important Particular, relating properly to the History of the Jewish Nation in Judea, during the foresaid Interval. And as to such Transactions as properly relate to the History of the Jews, I have not stood to relate all the minute or lesser Circumstances thereof, it being sufficient for a Divine to have a Summary Knowledge of them. There is one Means more, whereby I have prevented the needless Swelling of the Tract I am speaking of, which is by not inserting into it at Large the History of the two Apocryphal Books of Maccabees, as Dean Prideaux has done into his Work; but contenting my self to shew or direct the Reader How the several Parts of the two said Books are to be read in order of Time: Which seems to be All that is Requisite to be done, since the two Apocryphal Books of Maccabees may be had in our English Bibles.

All that remains more, to be here taken notice of, is this, that I purpose (G.W.) to publish next my Paraphrase on the Books of Job, Proverbs, Ecclesiastes and Canticles; forasmuch as These will make up as much as I am us'd, and think fit, for several Reasons, to Publish at a time; whereas Job and the Psalms would have made a larger Piece. Job will be printed Distinctly, so as that the Psalms, when printed, may be plac'd between Job and Proverbs, as usual. I can't omit observing to the Reader, that among other Improvements, I trust, I shall put it beyond all reasonable Doubt, that Job liv'd, and that his Book was writ, After the Coming of the Israelites out of Egypt, and so he might very well have Opportunity to come to and converse with Moses; which most probably was the Means, whereby the Book of Job was receiv'd by the Israelites into the Canon of Scripture.

V.
Of the Books of
Job &c. which
are design'd to be
next publish'd.

E R R A T A.

In *Chronicles*, Page 4. line 10. from bottom, read, whence our Translation:
p. 10. l. 10. r. sons of Salathiel. p. 103. l. 20. r. thereto *in other places*. p. 105.
l. 2. from bott. r. Sabbath, *viz. a third part* of the Priests. p. 120. what is said in
note (f) being the Common opinion concerning King *Hoshea*, should have been
left out, and note (f) should only have refer'd to note (g) on Hof. 13. 2. where
I found Cause to differ from the Common opinion concerning *Hoshea*.

In *Ezra*, &c. p. 11. in 2 last lines of the Note there read, Or rather the Title
of Noble. p. 81. l. 1. of the Preface, r. Prefaces to *Esther* &c. p. 83. l. 9. from
bottom r. *Arideus*. p. 85. l. 14. from bott. of Paraph. r. twenty six years. p. 93.
l. 24. r. *Raphia*. p. 101. l. 26. r. most wicked, because most. p. 106. l. 19. r. as
Dr. Prideaux. p. 109. l. 22. r. forefaid Instance.

THE
P R E F A C E
To The TWO BOOKS
OF THE
C H R O N I C L E S.

TH E S E Books ending with the Proclamation of *Cyrus* King of *Persia*, whereby Liberty was granted to the Jews to return into their own Country, it thence may reasonably be infer'd, that they were written after the Jews Return from Captivity. That they were written by *Ezra*, according to the Common Opinion of the Jews, may likewise be reasonably infer'd, because these Books end with the same Words or Proclamation wherewith the Book of *Ezra* begins, it being usual for Ancient Writers to connect the several Parts of their Writings after this manner, as may be seen particularly in the History of *Dionysius Halicarnassens*, as also in that of *Polybius*.

I.
The Books of
Chronicles written
when & by whom.

The Hebrew Title of these Books is *Dibre-hajamim*, whereby is denoted that they were drawn up out of the *Diaries* or *Day-books*, wherein the Passages of the respective Times were recorded, if any thing Memorable hap'ned, Every day. They are styl'd in the Septuagint Version *Paralipomena*, forasmuch as several things are here *supply'd*, which were omitted afore in the Sacred History, others are *enlarg'd*, and others *explain'd*.

II.
The Hebrew and
Greek Titles of
them, and why.

These Books begin with a *Genealogy* from the Beginning of the World to *Ezra's* time; which had not been done Afore. But was necessary to be done Now, that the Distinction between their Tribes and Families being preserv'd, it might
A clearly

III.
The Usefulness
of the Genealogies
therein contain'd,

clearly appear, that the *Messiah* sprung out of that Tribe and Family, from Which he was to descend, according to the Ancient Prophecies. Thus it is from this Genealogy that we learn, that *Nathan*, from whom *St Luke* derives the Descent of our Saviour, was the Brother of *Solomon* by *David* and *Bathsheba*.

IV.
Objections re-
mov'd as to the
Time when these
Books were writ.

In drawing up these Books out of the Ancient Diaries or Records, *Ezra* contented himself to set down things *Word for Word* as they were in the Records, having Respect therein *Not to his Own Time* when he writ these Books, but to the *Several Times* wherein the several Passages were recorded. Thus whereas it is said 1 Chron. 4. 43. that some of the Sons of *Siméon* *smote the rest of the Amalekites, that were escap'd, and dwelt there to this Day*, the Expression, *To this Day*, is not to be refer'd to *Ezra's* Time, but to the *Time* when that Passage was inserted into the Record, out of which *Ezra* transcrib'd it. And the like is to be understood as to 2 Chron. 5. 9. *And there it (viz. the Ark) is unto this Day*. Wherefore these Passages or the like afford no Good Ground for supposing the two Books of *Chronicles* to have been written *before the Captivity*, as some have thought. Sometimes the Expression, *Unto this day*, plainly refers to the *Days of Ezra* himself, as 1 Chron. 5. ult. where it is said of the *Reubenites &c.* that they continued at *Halab* and *Habor* and *Gozan* (whither they were carried Captive by the Kings of *Assyria*) *unto this day*, i. e. the Days of *Ezra* himself.

THE

THE FIRST BOOK OF THE CHRONICLES.

PARAPHRASE.

SECTION I.

Containing an Account chiefly of the Genealogy of those Persons from whom the Messiah or CHRIST was to descend, viz. from Adam down to the Captivity and Times of Ezra. There are also added short Accounts of the Genealogies of the Twelve Tribes, and of other more Remarkable Particulars relating to them: Which Section takes up Chap. I. 1 — IX. 1.

Chap. I. **T**HE chief Glory as well as Expectation of the Jewish Nation being this, that from Them was to proceed the MESSIAH or CHRIST; and in order to have sufficient Means whereby to know the True Messiah when he should appear, it being necessary to preserve the Distinction between the Tribes and Families of the Jews, (which was in danger to be lost by their Dispersion in Captivity,) that so it might clearly appear, that the Messiah did spring out of That Tribe and Family, from which he was to spring according to the ancient Prophecies: On these Considerations Ezra, the Penman of these two Books of Chronicles, has taken particular Care to deduce the Genealogy of that Tribe and Family, out of which the Messiah was to spring, from the very Beginning of the World to his own Time: Taking notice also as he went along, and laying together in short, such other Genealogies, as might be of most Use to have a Right Knowledge of, for the Better Understanding of the Sacred History. Accordingly Ezra begins this Book with a short Account of those Patriarchs that liv'd before the Flood, and from which the Messiah was to descend, Barely mentioning

I.
The ten Ante-diluvian Patriarchs, from whom Christ was to descend.

their Names, viz. Adam, who begat (a) Seth, who begat Enos, 2 who begat Cainan, who begat Mahalaleel, who begat Jared, 3 who begat Enoch,

A N N O T A T.

(a) The Reader is to observe Once for All, that I have Alter'd the Spelling of Many of the Proper Names in these Books of *Chronicles*, to the Same Manner as they are spelt in the Former Books of Scripture, and that for these two Reasons. First, because the said Names are several of them writ *Alike in the Hebrew*, both in These and the Former Books; but being *translated by different Persons*, who had *different Notions* of the Pronunciation of the Hebrew Letters and Vowels, or some such other Motives, therefore they *express them in English after a different Manner*. Thus to instance in no less than Five of the Ten Antediluvian Patriarchs, whose Names are writ All exactly alike in the Hebrew Text of *Genesis*, Chap. 5, &c. and also of the three first Verses of this first Book of *Chronicles*; and yet are render'd differently in the said two Books according to our *English Translation*, viz. the Names render'd in *Gen. 5. Seth, Enos, Cainan, Jared, and Enoch*, are in *1 Chron. 1. 1—3. render'd thus, Seth, Enosh, Kenan, Jered, and Henoch*; which is Enough to make a Common Reader think, They were *different Persons*. Secondly, where the Names are at present differently written in the Hebrew Text of the *Chronicles*, from what they are written in the Hebrew Text of the Former Books of Scripture; This has hap'n'd only thro' the Carelessness of Transcribers, as I think is evident in several Instances. But supposing this Difference to have arisen from the different Way of Pronunciation of the *Hebrew*, which the *Jews* learnt during their *Babylonish Captivity*, from what their Ancestors had afore the said Captivity; it thence will follow that the Old way of Pronunciation was the *Truest*, and the Latter only a *Corrupt One*, and so the Former to be *prefer'd in a Translation*, that Such as are Ignorant of this Change of Pronunciation, might not thereby be *at a Loss* to know the *Same Person* under a *different way of Rendering his Name* in the said Translation. On which Account, I can't but think some of our Translators of the New Testament were too scrupulous in adhering so strictly to the *Greek Text* thereof, as to render some *Hebrew Words* as they are render'd in the said *Greek Text*, viz. *Noe, Eliseus, &c.* This the Translator (or Translators) of the Epistle to the *Hebrews* seems to be in some degree Aware of, and therefore instead of *Noe*, as it is render'd in the Gospels and in the Epistles of *St Peter*, it is render'd *Noah* *Hebr. 11. 7.* tho' the *Greek word* be the Same here as in the other places. But yet there is the like Scrupulosity observ'd *Hebr. 4. 8.* where the *Greek word Jesus* is render'd Literally, tho' it is us'd there to denote *Joshua*, by which means a Common Reader can't well understand the Meaning of the said Text, or the Person there denoted by the name *Jesus*, such an One being apt to understand *our Saviour* by the said Name, as he to whom it is Emphatically given; ~~where~~ ^{whence} our Translation is, I think, Blameable on the same Account, *Acts 7. 45.* And in like manner *Luke 4. 27.* where the *Greek Rendering* of *Eliseus* for *Elisha* is retain'd, whereas a Common Reader can't be judg'd Capable to know, that the former is only the *Greek Rendering* of the Latter, and so may well take the said two Names to denote two different Persons. Wherefore for the two Reasons mention'd I have not scrupled, as judging it Requisite and Proper for the Better Understanding of the *Chronicles*, to denote the *Same Persons*, therein mention'd, and of more Importance to be known, by the *Same Names* they are denoted by in the former Books of Scripture, and therefore not Scrupulously to stick to the different way of Spelling or writing made use of in the *Chronicles*.

who

P A R A P H R A S E.

who begat Methufelah, who begat Lamech, 4 who begat Noah the tenth and commonly reckon'd the last Ante-diluvian Patriarch: And Noah begat Shem, mention'd first tho' the second Son by Birth, because of him was to descend the Messiah; and Ham, and Japheth who was the eldest Son of Noah, and here mention'd last, because Ezra (as well as Moses afore him) design'd to give the Genealogy of his Posterity next.

5 The Sons of Japheth were Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras. 6 And the Sons of Gomer; ^{II. The Descendents of Japheth.} Ashchenaz, and Riphath, and Torgarmah. 7 And the Sons of Javan; Elisha, and Tarshish, Kittim, and Dodanim.

8 The Sons of Ham were Cush, and Mizraim, Put, and Canaan. ^{III. The Descendents of Ham.} 9 And the Sons of Cush; Seba, and Havilah, and Sabta, and Raamah, and Sabtecha: and the Sons of Raamah; Sheba, and Dedan. 10 And Cush begat Nimrod; he began to be mighty upon the Earth. 11 And Mizraim begat Ludim, and Ananim, and Lehabim, and Naphtuhim, 12 and Pathrusim, and Casluhim, (of whom came the Philistines) and Caphthorim. 13 And Canaan begat Zidon his first-born, and Heth, 14 the Jebusite also, and the Amorite, and Girgashite. 15 and the Hivite, and the Archite, and the Sinite, 16 and the Arvadite, and the Zemarite, and the Hamathite.

17 The Sons of Shem, *who is here mention'd last, or after his two other Brothers Japheth and Ham, (tho' afore v. 4. mention'd first) because it was the Genealogy only of his Posterity, that Ezra design'd to go on with, or take further notice of, for the Reason afore v. 4. mention'd, viz. because of him was to descend the Messiah or Christ: Now the Sons, I say, of Shem were Elam, and Ashur, and Arphaxad, and Lud, and Aram. * And (b) the Sons of Aram were Uz, and Hul, and Gether, and Meshech.* 18 And Arphaxad, *from which Son of Shem was to descend the Messiah,* begat Salah, and Salah begat Heber. 19 And unto Heber were born two Sons; the name of the one was Peleg, (because in his days the Earth was divided,) and his Brother's name was Joktan. 20 And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah, 21 Hadoram also, and Uzal, and Diklah, 22 and Ebal, and Abimael, and Sheba, 23 and Ophir, and Havilah, and Jobab. All these were the Sons of Joktan.

24 *But to mention only such of the Descendents of Shem, as the Messiah is to descend from till we come to Abraham: Shem begat Arphaxad, be Sala, 25 be Heber, be Peleg, be Reu, 26 be Serug, be Nahor, be Terah, 27 be Abram, the same which is otherwise call'd Abraham.* ^{V. The ten Post-diluvian Patriarchs of whom Christ was to descend.}

28 The two most famous Sons of Abraham were Isaac, *who was born after Ishmael, but mention'd here first, because of him Christ was to de-* ^{VI. The Descendents of Abraham, and Isaac.}

A N N O T A T.

(b) So it ought to be read, as is evident from Gen. 10 22, 23. And the said true Reading is still preserv'd in the *Alexandrian* Copy of this Book.

scend,

scend, and Ishmael. 29 *And* these are their Generations or *Posterity*, viz. the first-born of Ishmael, Nebaioth; then Kedar, and Adbeel, and Mibsam, 30 Mishma, and Dumah, Massah, Hadad, and Tema, 31 Jetur, Naphith, and Kedemah. These are the Sons of Ishmael. 32 Now the Sons of Keturah, Abraham's Concubine * were these, viz. the bare Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. And the Sons of Jokshan; Sheba, and Dedan. 33 And the Sons of Midian; Ephah, and Ephher, and Henoah, and Abida, and Eldaah. All these are the Sons or *Descendants* of Keturah. 34 *And to go on with the Genealogy of Christ from Abraham*, Abraham begat (as v. 28.) Isaac. *And* the Sons of Isaac were Esau and Jacob or Israel.

VII.
The Descendants
of Esau.

35 The Sons of Esau were Eliphaz, Reuel, and Jeush, and Jaalam, and Korah. 36 The Sons of Eliphaz were Teman, and Omer, Zephi, and Gatam, Kenaz; and of * Timnah his Concubine, Amalek. 37 The Sons of Reuel; Nahath, Zerah, Shammah, and Mizzah. 38 And the Sons of Seir; Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezar, and Dishan. 39 And the Sons of Lotan; Hori, and Homam; and Timna was Lotan's sister. 40 The sons of Shobal; Alian, and Manahath, and Ebal, Shephi, and Onam. And the sons of Zibeon; Aiah, and Anah. 41 The sons of Anah; Dishon. And the sons of Dishon; Hamram, and Eshban, and Ithran, and Cheran. 42 The sons of Ezer; Bilhan, and Zavan, and Akan. The sons of Dishan; Uz, and Aran. 43 Now these are the Kings that reigned in the Land of Edom, before any King reigned over the Children of Israel; Bela the son of Beor: and the name of his City was Dinhabah. 44 And when Bela was dead, Jobab the son of Zerah of Bozrah, reigned in his stead. 45 And when Jobab was dead, Husham of the Land of the Temanites reigned in his stead. 46 And when Husham was dead, Hadad the son of Bedad (which smote Midian in the field of Moab) reigned in his stead: and the name of his City was Avith. 47 And when Hadad was dead, Samlah of Masrekah reigned in his stead. 48 And when Samlah was dead, Shaul of Rehoboth by the river, reigned in his stead. 49 And when Shaul was dead, Baal-hanan the son of Achbor reigned in his stead. 50 And when Baal-hanan was dead, Hadad reigned in his stead: and the name of his City was Pai; and his Wife's name was Mehetabel the daughter of Matred, the daughter of Mezahab. 51 * And when Hadad was dead, *the Regal Authority ceas'd for some time, and there were Dukes of Edom again, as there had been afore the Regal Power was set up, namely Duke Timna, Duke Alvah, Duke Jetheth,* 52 Duke Aholibamah, Duke Elah, Duke Pinon, 53 Duke Kenaz, Duke Teman, Duke Mibzar, 54 Duke Magdiel, Duke Iram. These are the Dukes of Edom.

P A R A P H R A S E.

Chap. II. These are the sons of Israel, *from whom is to descend the Messiah*, viz. Reuben, Simeon, Levi, and Judah, Issachar, and Zebulun, *Mar. VIII. 24. The Twelve Sons of Israel.*

2 Dan, Joseph, and Benjamin, Naphtali, Gad, and Asher.

3 The sons of Judah, *from whom the Messiah is to descend, and for which reason his Posterity is set down the first of all the Sons of Israel*, were Er, and Onan, and Shelah: which three were born unto him of the daughter of Shua the Canaanitess. And Er, the first-born of Judah, *IX. The Descendants of Judah (from whom Christ was to spring) as far as to David.* was evil in the sight of the Lord, and he slew him.

4 And Tamar his daughter in law, *as being the Wife of his son Er*, bare him Pharez, and Zerah. All the sons of Judah were five. 5 The sons of Pharez, *from whom Christ was to descend*, were Hezron, and Hamul. 6 And the sons of Zerah; Zimri, and Ethan, and Heman, and Calcol, and Dara: five of them in all. 7 And the sons of Carmi; Achar, the troubler of Israel, who transgressed in the thing accursed. 8 And the sons of Ethan; Azariah. 9 The sons also of Hezron, that were born unto him, were Jerahmeel, and Ram, and *Caleb. 10 And Ram or Aram, *from whom descended Christ*, begat Amminadab; and Amminadab begat Nahshon, Prince of the Children of Judah *when they came out of Egypt*; 11 and Nahshon begat Salma, and Salma begat Boaz, 12 and Boaz begat Obed, and Obed begat Jesse, 13 And Jesse begat his first-born Eliab, and Abinadab the second, and Shimma the third, 14 Nethaneel the fourth, Radai the fifth, 15 Ozem the sixth, Elihu (c) the seventh, David the eighth: 16 whose sisters were Zeruah, and Abigail. And the sons of Zeruah; Abishai, and Joab, and Asahel, three. 17 And Abigail bare Amasa: and the father of Amasa was Jether the Ishmaelite.

18 And Caleb the son of Hezron, *mention'd v. 9.* begat Children of Azubah his wife, and of Jerioth: Her, *i. e. Azubah's* sons are these; Jether, and Shobab, and Ardon. 19 And when Azubah was dead, Caleb took unto him Ephrath, which bare him Hur. 20 And Hur begat Uri, and Uri begat Bezaleel, *that Renown'd Artificer that was employ'd in Chief about making the Tabernacle appointed by God to be made.* 21 And afterward, *namely after his son Caleb had begotten some or all*

X.
The Descendants
of Caleb, the son
of Hezron.

A N N O T A T.

(c) It is manifest from 1 Sam. 16. 10, 11. not only that Jesse had eight Sons in All, but also that David was the eighth. And therefore it is Reasonably to be suppos'd, that the present Hebrew Reading is here Faulty; and that the true Original Reading is that still preserv'd both in the Syriack and Arabick Versions. Which is the more likely, if not put beyond all Doubt, inasmuch as the said two Versions were not made One from the Other, but the Syriac from the Hebrew Text, and the Arabic from the Septuagint Version. Whence it appears by the way, that the Septuagint Version had likewise formerly the same Reading, viz. Elihu the seventh, David the eighth, and has been since alter'd and so corrupted by some Injudicious Person, only to make it agreeable to the present Hebrew.

his

his aforeſaid Children, Hezron married and went in to the daughter of Machir, the father of Gilead, whom he married when he was threeſcore years old, and ſhe bare him Segub. 22 And Segub begat Jair, who had three and twenty Cities in the land of Gilead. 23 And he took Geſhur, and Aram, with the Towns of Jair, from them, with Kenath and the Towns thereof, even threeſcore Cities: all theſe belong'd to the ſons of Machir, the father of Gilead. 24 And after that Hezron was dead in Caleb-ephratah, then Abiah Hezron's wife bare him Aſhur, the father of Tekoa. 25 And the ſons of Jerahmeel the firſt-born of Hezron were Ram the firſt-born, and Bunah, and Oren, and Ozem, and Ahijah. 26 Jerahmeel had alſo another wife, whoſe name was Atarah, ſhe was the mother of Onam. 27 And the ſons of Ram the firſt-born of Jerahmeel were Maaz, and Jamin, and Eker. 28 And the ſons of Onam were Shammai, and Jada. And the ſons of Shammai; Nadab, and Abiſhur. 29 And the name of the wife of Abiſhur was Abihail, and ſhe bare him Ahban, and Molid. 30 And the ſons of Nadab; Seled, and Appaim: but Seled died without Children. 31 And the ſons of Appaim; Iſhi. And the ſons of Iſhi; Sheſhan. And the Children of Sheſhan; Ahlai. 32 And the ſons of Jada the brother of Shammai; Jether, and Jonathan: and Jether died without Children. 33 And the ſons of Jonathan; Peleth, and Zaza. Theſe were the ſons of Jerahmeel. 34 Now Sheſhan had no ſons, but a daughter: and Sheſhan had a ſervant, an Egyptian, whoſe name was Jarha. 35 And Sheſhan gave his daughter to Jarha his ſervant to wife, and ſhe bare him Attai. 36 And Attai begat Nathan, and Nathan begat Zabad, 37 and Zabad begat Ephlal, and Ephlal begat Obed, 38 and Obed begat Jehu, and Jehu begat Azariah, 39 and Azariah begat Helez, and Helez begat Eleaſah, 40 and Eleaſah begat Siſamai, and Siſamai begat Shallum, 41 and Shallum begat Jekamiah, and Jekamiah begat Eliſhama. 42 Now the ſons of Caleb, the brother of Jerahmeel, (as v. 9.) namely which he had by a third wife, beſides Azubah and Ephraim mention'd v. 18 and 19 viz. by Jerioth mention'd alſo v. 18. were Meſha his firſt-born, which was the father of Ziph: and the ſons of Mareſhah the father of Hebron. 43 And the ſons of Hebron; Korah, and Tappuah, and Rekem, and Shema. 44 And Shema begat Raham, the father of Jorkoam: and Rekem begat Shammai. 45 And the ſon of Shammai was Maon: and Maon was the father of Beth-zur. 46 And Ephra Caleb's concubine bare Haran, and Moza, and Gazez: and Haran begat Gazez. 47 And the ſons of Jahdai; Regem, and Jotham, and Jeſhan, and Pelet, and Ephah, and Shaaph. 48 Maachah Caleb's concubine bare Sheber, and Tirhanah. 49 She bare alſo Shaaph the father of Madmannah, Sheva the father of Machbenah, and the father of Gibeaz: and the daughter of Caleb was Achſa.

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50 These were the sons of Caleb the son of Hur, the first-born of Ephratah *mention'd v. 19. and so the Grandson of the other Caleb mention'd v. 9 and 18. namely* Shobal the father of Kirjath-jearim. 51 Salma the father of Beth-lehem, Hareph the father of Beth-gader. 52 And Shobal the father of Kirjath-jearim, had sons; Haroeth, and half of the Manahethites. 53 And the Families of Kirjath-jearim were the Ithrites, and the Puhites, and the Shumathites, and the Mishraites: of them came the Zareathites, and the Eshtaulites. 54 The sons of Salma *mention'd v. 51. were* Beth-lehem, and the Netophathites, Ataroth, the House of Joab, and *the other half of the Manahethites besides that mention'd v. 52. and the* Zorites; 55 and the Families of the Scribes or Doctors of the Law, which dwelt at Jabez; *namely* the Tirathites, the Shimeathites, and Suchathites. *These probably last mention'd, viz. the Suchathites are the same that are otherwise call'd the Kenites, namely that came of Hemath a Kenite, and the father of the House of Rechab, mention'd so remarkably by the Prophet Jeremiah Chap. 35. and in 2 Kings 10.*

XI.
The Descendants
of Caleb the Grand-
son of the former
Caleb.

Chap. III. *But to return to the Genealogy of the Messiah, namely to the Posterity of David, to whom the said Genealogy is afore Chap. 2. 5. brought down.* Now these were the sons of David, which were born unto him in Hebron; the first-born Amnon, of Ahinoam the Jezreelitess: the second Daniel, *otherwise (d) call'd Chileab*, of Abigail the Carmelitess: 2 the third, Absalom the son of Maachah, the daughter of Talmai King of Gethur: the fourth, Adonijah the son of Haggith: 3 the fifth, Shephatiah of Abital: the sixth, Ithream by Eglah his wife. 4 These six were born unto him in Hebron, and there he reign'd seven years and six months: and in Jerusalem he reign'd thirty and three years. 5 And these were born unto him in Jerusalem; Shimea, and Shobab, and Nathan, and Solomon, *who was born first of the sons of Bathsheba were named, tho' mention'd last, because the Genealogy of Christ was to be continued from him chiefly, as v. 10. four of Bathshua or Bathsheba the daughter of Ammiel, otherwise call'd by a transposition of the parts of the said name Eliam:* 6 Ibhar also, and Elishama, and Eliphelet, 7 and Nogah, and Nepheg, and Japhia, 8 and Elishama, and Eliada, and Eliphelet, *nine in all that were born to David at Jerusalem by other wives than Bathsheba:* 9 These were all the sons of David, beside the sons of the Concubines, and Tamar their sister.

XII.
The Sons of
David.

10 And to proceed with the Genealogy of Christ, Solomon's son was Rehoboam, Abia his son, Asa his son, Jehoshaphat his son, 11 Joram his son, Ahaziah his son, Joash his son, 12 Amaziah his son, Azariah his son, Jotham his son, 13 Ahaz his son, Hezekiah his son, Manasseh his son, 14 Amon his son, Josiah his son. 15 And the sons of Josiah were, the first-born Johanan, *who most probably died before his Father,*

XIII.
The Posterity of
David, (more
especially as far
as to Salathiel and
Zorobabel,) from
whom Christ was
to descend.

(d) 2 Sam. 3. 3.

B

and

and so never coming to the Throne is not mention'd in the History of the Kings of Judah; the second Jehoiakim, who was made King by the King of Egypt after he had depos'd Shallum; the third Zedekiah, the last King of Judah; the fourth Shallum, which tho' the youngest yet was set up by the People to succeed immediately his Father, and was otherwise call'd *Jehoabaz*. 16 And the sons of Jehoiakim; Jeconiah his son otherwise call'd *Jehoiachin*, Zedekiah his son. 17 And the sons of Jeconiah; Affir his son, Salathiel his son, 18 Malchiram also, and Pedarh, and Shenazar, Jecamiah, Hoshama, and Nedabiah, were sons of Jeconiah. 19 And the sons of (e) Salathiel were Zerubbabel, and Shimei: and the sons of Zerubbabel; Meshullam, and Hananiah, and Shelomith their sister by the same Mother as well as Father; 20 and Hasubah, and Ohel, and Berechiah, and Hazadiah, Jushabhesed, five other Children which Zerubbabel had by another Wife or Concubine. 21 And the sons of Hananiah the second son of Zerubbabel mention'd v. 19. were Pelatiah, and Jesaiiah: the sons of Rephaiah, the sons of Arnan, the sons of Obadiah, the sons of Shecaniah, i. e. Rephaiah, Anan, Obadiab and Shecaniah were the immediate sons of Hananiah, and so the sons of these were also the Sons or Descendents of Hananiah. 22 And the sons of Shecaniah; Shemaiah: and the sons of Shemaiah; Hattush, and Igeal, and Bariah, and Neariah, (f) Azariah, and Shaphat, six. 23 And the sons of Neariah; Elieonai, and Hezekiah, and Azrikam, three. 24 And the sons of Elieonai were Hodaiah, and Eliashib, and Pelaiah, and Akkub, and Johanan, and Dalaiah, and Anani, seven.

A N N O T A T.

(e) So it is still read in the *Alexandrian* Copy, which as it is Agreeable to Matth. 1. 12. and other Texts, so is doubtless the true Original Reading.

(f) In the present *Hebrew*, and so in our *English* Bibles, there are but five Names mention'd, which made Bp Patrick think that the Hebrew word *Shishah*, which signifies *six*, should be taken here for the Proper Name of a Person so call'd, because the *sixth Child*. But this is Not agreeable to the Method used v. 20, 23, and 24. where the Numbers, *five*, *three* and *seven*, are exactly agreeable to the Number of the Persons mention'd in each respective Verse. And therefore 'tis not to be reasonably doubted, but that in this v. 22. the Number of Persons therein Originally mention'd were *six*; and that one of the Names has been since omitted; which most likely is *Azariah*, this Name being mention'd in the *Syriac* and *Arabic* Versions of the Text, and by reason of its Likeness, in respect of the five last Letters with *Neariah*, it might easily be omitted by Transcribers. I shall take the Opportunity to observe here, that as among the Sons of *Hananiah* the Son of *Zerubbabel*, as v. 19 and 21. we find one call'd *Obadiab*, so This may well be the same that is call'd *Abiud*, Matth. 1. 13. and there said to be begot by *Zerubbabel*, as being descended of him, and that but One degree from him; This being no other than is said Matth. 1. 8. of *Joram's* begetting *Ozias*, tho' he was his great great Grandson, and so descended no less than four Degrees or Removes from him. And as to the Difference between the Names of *Obadiab* and *Abiud*, this is no other than is usual, especially in the

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Chap. IV. Now the sacred Penman go's on with an account of another Branch of the Tribe of Judah, (beside that from which Christ sprung,) which was of use to be known by the Jews in those days, tho' not of such use to us now a days. To go on with a further account of the Sons, i.e. Descendents of Judah: Pharez his son begat Hezron; and he Carmi, who seems to be the same with Chelubai Chap. 2. 9. or Caleb Chap. 2. 18. and this Carmi or Caleb begat Hur, as Chap. 2. 20. and Hur begat besides Uri mention'd Chap. 2. 20. another son call'd Shobal. 2 And Reaiah the son of Shobal begat Jahath, and Jahath begat Ahumai, and Lahad. These are the Ancestors of several of the Families of the Zorathites. 3 And these were the sons of him that was the Father or Ancestor of those Israelites that first settled at Etam, viz. Jezreel, and Ishma, and Idbash: and the name of their sifter was Hazeleponi. 4 And Penuel was the father of those that settled at Gedor, and Ezer the father of Hushah. And all these (v. 2 — 4.) are the Sons, i.e. Descendents of Hur, the first-born of Ephratah, a father of several Families that settled at Beth-lehem. 5 And Ashur another son of Hezron as Chap. 2. 24. the father of Tekoa, had two wives, Helah and Naarah. 6 And Naarah bare him Ahuzam, and Hephher, and Temeni, and Haahaltari. These were the sons of Naarah. 7 And the sons of Helah were Zereth, and Jezoar, and Ethnan. 8 And Coz, which seems to be a shorter name for Abuzam v. 6. begat Anub, and Zobebah, and the Families of Aharhel the son of Coz by Harum. 9 And among the Descendents of this Coz, as it seems, was one Jabez, who was more honourable on account of his Piety and Wisdom and Valour as v. 10. than his Brethren: and his mother call'd his name Jabez signifying Sorrowful, saying, Because I bare him with Sorrow, i.e. hard Labour when she was deliver'd of him. 10 And Jabez call'd on the God of Israel, saying, Oh that thou wouldst bless me indeed, and enlarge my Coast by driving out the Canaanites to make Room for his own Family, and that thy hand might be with me, and that thou wouldst keep me from Evil Temporal and Spiritual, that it may not grieve me. And God granted him that which he requested. 11 And Chelub, likely a Descendent also of Ashur v. 5. the brother of Shuah, begat Mehir, which was the father of Elhton. 12 And Elhton begat Beth-rapha, and Paseah, and Tehinnah the father of Ir-nahash. These are the Men whose Posterity settled in the Town of Rechah. 13 And the sons of Kenaz,

XIV.
Other Descen-
dents of Judah by
Pharez.

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the Rendring of Hebrew names in Greek and other Languages; for thus Obadiah is, in the very same Verse of the Greek or Septuagint Version of this Chapter of Chronicles, render'd Abdia, between which and Abiud is still less Difference. And thus in the Paraphrase and Notes on this place of 1 Chron. 3. 17 — ult. I have Clear'd it from several Difficulties, which have much perplex'd Commentators, and also shewn how Matth. 1. 13. is very well Agreeable thereto.

another Descendent likely of Ashur or Hezron, were Othniel, and Seraiah: and the sons of Othniel; Hathath, 14 and Meonothai * who begat Ophrah: and Seraiah begat Joab, the father of * those that dwell in the Valley of Charushim, so call'd for that they were Charushim which signifies Craftsmen. 15 And the sons of Caleb, the son of Jephunneh famous in the times of Moses and Joshua, were Iru, Elah, and Naam: and the sons of Elah * was Uknaz. 16 And the sons of Jehaleleel, probably the son of Uknaz, were Ziph, and Ziphah, Tiria, and Asareel. 17 And the sons of Ezra, probably the son of Asareel, were Jether, and Mered, and Ephraim, and Jalon: and she, viz. the wife of Mered mention'd v. 18. bare Miriam, and Shammai, and Ishbah the father of Eshtemoa. 18 And his, i.e. Ishbah's wife Jehudijah bare Jered the father of Gedor, and Heber the father of Socho, and Jekuthiel the father of Zanoah. And these are the sons of Bithiah the daughter of Pharaoh, which Mered took. 19 And the sons of his other wife Hodia * was Achatnaham, the father of Keilah the Garmite, and Eshtemoa the Maachathite. 20 And the sons of Shimon, thought to be another son of Mered by Hodia, were Amnon, and Rinnah, Ben-hanan, and Tilon. And the sons of Ilhi, suppos'd to be the son of Tilon, were Zoheth, and Ben-zoheth.

XV.
The Descendents
of Judah by She-
lah.

21 The sons of Shelah the other son of Judah were Er the father of Lecah, and Laadah the father of Mareshah; and from this Shelah descended also the Families of the House of them that wrought fine Linen, * even of the House of Ashbea; 22 and from Shelah descended also Jokim, and the Men of Chozeba, and Joash, and Saraph, who had the Dominion in Moab, i.e. had the Government thereof mostly in the Reign of David &c. and Jashubi-lehem. And these things related concerning Joash and Saraph having the Dominion in Moab, are ancient things. 23 These * now are Potters, and those that dwell among Plants and Hedges: there they dwell with the King for his Work, i.e. they still stay in Babylon to be Vinedressers, Gardeners, &c. to that King, choosing rather to continue in that Service than to return to Jerusalem.

XVI.
Of the Descen-
dents of Simeon.

24 The sons of Simeon, which seem to be here mention'd next to Judah, because their Lot was taken out of that first assign'd to Judah, were Nemuel, and Jamin, Jarib, Zerah, and Shaul: 25 Shallum his son, Mibsam his son, Mishma his son. 26 And the sons of Mishma; Hamuel his son, Zacchur his son, Shimei his son. 27 And Shimei had sixteen sons, and six daughters; but his brethren had not many children, neither did all their Family multiply, like to the children of Judah. 28 And they dwelt at Beersheba, and Molahad, and Hazar-shual, 29 and at Bithah, and at Ezem, and at Tolad, 30 and at Bethuel, and at Hormah, and at Ziklag, 31 and at Beth-marcaboth, and Hazar-sufim, and at Bethbirei, and at Shaaraim: These were their Cities unto the Reign of David, after which they enlarg'd their Habitations as follows (v. 38, &c.)

32 And

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32 And their Villages were Etam, and Ain, Rimmon, and Tochen, and Ashan, five Cities. 33 And all their Villages that were round about the same Cities, unto Baal, *otherwise call'd Balath-beer.* These Cities and Towns mention'd v. 28—33. were their Habitations, and *that contain'd v. 24—27. was their Genealogy as to the first Branches of the same.* 34 And in future times these Persons Meshobab, and Jamlech, and Joliah the son of Amaziah, 35 and Joel, and Jehu the son of Jolibiah, the son of Seraiah, the son of Aziel, 36 and Elioenai, and Jaakobah, and Jeshohaiah, and Asaiah, and Adiel, and Jesimiel, and Benaiah, 37 and Ziza the son of Shiphi, the son of Allon, the son of Jedaiah, the son of Shimri, the son of Shemaiah. 38 These mention'd by their names v. 34—37. were Princes in their Families, *i. e. eminent Persons or the Chief or Heads of their several Families, by whose Valour was perform'd what follows:* and the House of their Fathers increas'd daily, *i. e. the Persons aforementioned by their Valour enlarg'd the Habitations of the Tribe of Simeon, which was grown too strait for them.* 39 * Namely they went to the entrance of Gedor, *i. e. to the parts as you go to Gedor, and which belong'd afore to the Philistines or the Arabians,* even unto the East-side of the Valley lying East of Gedor, to seek pasture for their Flocks. 40 And they found fat Pasture and Good; and thereupon wanting more Pasture for their Flocks, they scrupled not to assault the then Inhabitants of the Land, for the reason presently mention'd, and they conquer'd them, and fed their Flocks there; and the Land, which they thus conquer'd, was wide or large, and quiet, and peaceable, *i. e. those they drove out or dispossest of the said Land, were so overthrown and weaken'd by them, that they were not able to give them any Disturbance afterwards: which is to be attributed to God's special Assisting and Blessing the Simeonites in the Conquest of the said Land:* for as much as they of Ham had dwelt there of old, *i. e. the Country thus obtain'd by the Simeonites was part of the Land of Canaan the son of Ham, which God had promis'd to give to the Israelites, and now fulfill'd that his Promise as to this part of It.* 41 * Namely these written by name afore v. 34—37. came in the days of Hezekiah King of Judah, and smote their Tents, even the Tents of the (g) Mehunims, *the People that afore dwelt in the said Country, that were found there, and destroy'd them utterly so as they never recover'd the said Land from the (h) Simeonites unto this day,*

A N N O T A T.

(g) The Original word here ought not to be taken for an Appellative, but the Proper name of a People, who are first mention'd Judg. 10. 12. and again 2 Chron. 26. 7. in which last place they are render'd *Mehunims*, and so I have render'd them here. They are in both the places of Chronicles render'd in the Septuagint *Minneans*, as a Proper Name.

(h) 'Tis certain from the other parts of Scripture-history, that the Jews that liv'd in Judea, or the adjoining parts possess'd by them, were either All taken away.

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viz. to the time that the Record was writ out of which Ezra took this Account, and so the Simeonites dwelt in their Rooms to the said time, because there was Pasture there for their Flocks. 42 * Also some, viz. another Body of them, even of the sons of Simeon, five hundred Men, went to mount Seir, i. e. part of the Country of the Edomites, having for their Captains Pelatiah, and Neariah, and Rephaiah, and Uzziel, the sons of Ithi. 43 And they smote the rest of the Amalekites that were escap'd from the hands of Saul and David, and settled together in that part of the Land of Edom, and dwelt there unto this day, viz. to the time when the Record mention'd v. 41. was written.

XVII.
Of the Reubenites.

Chap. V. Now the sons of Reuben the first-born of Israel, (for he was the first-born, but for as much as he defil'd his Father's Bed, his Birth-right, i. e. the double Portion which was the Right of the First-born, was given to the sons of Joseph, Ephraim and Manasseh, each of which had a share in the Land of Canaan, as if their father Joseph had been the eldest son of Israel: and the Genealogy of the several Tribes is not to be reckon'd * according to the Birth-right, which is the reason that the Genealogy neither of Reuben nor Joseph is here set down first, but that of Judah; 2. For as much as the Tribe of Judah * had the Pre-eminence above the Tribes of his brethren, * because of him came or was to come the Chief Ruler or Prince of the Israelites, viz. David first, and from him at last the Messiah, * tho' the Birth-right was Joseph's for the reason aforementioned.) 3 The sons, I say, of Reuben the first-born of Israel were Hanoch, and Pallu, Hezron, and Carmi. 4 The sons of Joel, who is thought to be the son of Hanoch by some, but instead of Joel the Syriac and Arabic Versions have Carmi, were Shemaiah his son, Gog his, i. e. Shemaiah's son, Shimei his son, 5 Micah his son, Reaia his son, Baal his son, 6 Beerah his son, whom Tilgath-pilnefer King of Assyria carried away captive: he was Prince of the Reubenites when Tiglath pilnefer carried away captive the two Tribes and an half on the East of Jordan. 7 And his brethren by their Families (when the Genealogy of

A N N O T A T.

away into Captivity by the Babylonians, or else to avoid the Babylonians went themselves into Egypt after the Murder of Gedaliah. So that what is said in this and the two following Verses, can't with Truth be so understood, as that the Simeonites possess'd the Countries of the Nebunims and others there mention'd, All along from the time of Hezekiah in whose Reign they conquer'd the said Countries, unto the days of Ezra after the Babylonish Captivity; for it is certain that the Simeonites did not possess them during the Babylonish Captivity. Wherefore by the Expression, Unto this day, v. 41 and 42. must be understood, not unto the days of Ezra, but unto the days when the Record was writ before the Captivity, out of which Ezra took this Account of the Simeonites conquering the Parts here mention'd. And by this Solution, the Objection against Ezra's writing the Chronicles is quite taken away, as I have observ'd in the Preface hereto.

their

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their Generations was reckon'd) were the Chief, viz. Jeiel, and Zechariah, 8 and Bela the son of Azaz, the son of Shema, the son of Joel, who dwelt in Aroer, even unto Nebo, and Baal-meon. 9 And Eastward of Jordan He, i.e. the Tribe of Reuben inhabited unto the entering in of the Wilderness as you come from the river Euphrates: because their Cattle were multiplied in the Land of Gilead, i.e. the Country beyond Jordan, so that they had not Pasturage enough for them there, which made them enlarge their Country by conquering some of their Neighbours Eastward. 10 * Namely in the days of Saul they made war with the Hagarites, i.e. some Descendants of Hagar by an Husband she had after she was sent away by Abraham, who dwelt in the said Parts and fell by their hand, i.e. were conquer'd by the Reubenites; and they dwelt in their Country wherein they liv'd in Tents, thro' all the East-land adjoining to the Confines of Gilead, and afore possess'd by the said Hagarites.

11 And the Children of Gad dwelt * next to them, i.e. the Reubenites, namely North-ward of em in the Land of Bashan unto Salcah: 12 Joel was the Chief Person of Note among the Gadites, and Shapham the next, and Jaanai, and Shaphat in Bashan. 13 And their brethren of the House of their Fathers, i.e. of another Family of that Tribe, who were most Eminent, were Michael, and Melhullam, and Sheba, and Jorai, and Jachan, and Zia, and Heber, seven. 14 These seven are or were the Children of Abihail the son of Huri, the son of Jaroah, the son of Gilead, the son of Michael, the son of Jeshishai, the son of Jahdo, the son of Buz; 15 * also Ahi the son of Abdiel, the son of Guni * was a Chief Person of the House of their Fathers, i.e. of the Gadites. 16 And they dwelt in part of Gilead, particularly in Bashan, and in her Towns, and in all the suburbs of Sharon, * unto their Borders. 17 Now all these mention'd before v. 12—15. as Eminent among the Gadites were so on this account, viz. were reckon'd by Genealogies or engag'd themselves in the War that is mention'd v. 19. and which was partly in the days of Jotham King of Judah, and partly in the days of Jeroboam King of Israel, and partly likewise as v. 10. in the days of Saul. 18 Namely the sons of Reuben, and the Gadites, and half the Tribe of Manasseh, i.e. all the Israelites that liv'd East of Jordan of valiant Men, Men able to bear Buckler and Sword, and to shoot with Bow, and skilful in War, were four and forty thousand seven hundred and threescore that went out to the War. 19 And they made War with the Hagarites, and with their Confederates and Neighbours, viz. Jetur, and Nephish, and Nodab, who were descended of Ishmael Hagar's son by Abraham. 20 And they on their crying to God for Help were help'd against them by God, so as to conquer their Enemies at last, and the Hagarites were deliver'd into their hand, and all that were with them: for they cry'd to God in the Battle, when their Enemies were like to have got the Better of them, and he was in-

XVIII.
Of the Gadites.

treated

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treated of them, because they put their Trust in him, so as to believe he could enable them still to conquer their Enemies, tho' at present they had the Worst of it. 21 And they took away their Cattle; of their Camels fifty thousand, and of Sheep two hundred and fifty thousand, and of Asses two thousand, and of Men, *Women, and Children*, an hundred thousand, whom they kept or sold for Slaves. 22 For there fell down many slain, *i. e. the Enemy was so entirely routed, and so many of them kill'd in the Battle, that no one was left to make any Opposition or Head against the Israelites*; because the War was of God, *i. e. if not undertaken upon his Direction after their Consulting him first, yet was ended with so compleat a Victory by God's assisting them with wonderful Courage and Strength*. And they dwell in their Steads, *i. e. in the Country adjoining East-ward to Gilead*, as v. 10. until the Captivity in the days of Pekah King of Israel, and mention'd v. 26.

XIX.
Of the half Tribe
of Manasseh East
of Jordan.

23 * Also the Children of the or one half Tribe of Manasseh dwelt in the Land beyond Jordan, as did the Gadites and Reubenites: They increas'd by degrees from Basban, unto Baal-hermon, and Senir, and unto mount Hermon. 24 And these were the Heads or Persons of Chief Note of the House of their Fathers, even Ephraim, and Ishi, and Eliel, and Azriel, and Jeremiah, and Hodaviah, and Jahdiel, mighty Men of Valour, famous Men, and Heads of the House of their Fathers.

XX.
The Captivity of
the Tribes beyond
Jordan.

25 * But at length they, *i. e. All the Israelites beyond Jordan*, transgress'd against the God of their Fathers, and went a whoring after the gods of the People of the Land, whom God destroy'd before them. 26 And therefore for their Punishment the God of Israel stirr'd up the Spirit of Pul King of Assyria to come first and invade the Kingdom of Israel; and afterward the Spirit of Tilgath-pilnezer King of Assyria, and he carried them away, (even the Reubenites, and the Gadites, and the half Tribe of Manasseh,) and brought them unto Halah, and Habor, and Hara, and to the Country about the river Gozan, where they continue unto this day, *i. e. when Ezra writ this, at least Most of them, tho' some might return to Judea on Cyrus and Artaxerxes's Decrees to that purpose*.

Mar. XXI. 25.

Of the Levites,
and first of the
Line of the Priests
so the Captivity.

Chap. VI. The sons of Levi were Gershon, Kohath, and Merari. 2 And the sons of Kohath, which are mention'd here first, tho' Kohath was but the second son of Levi, because from him sprung Moses and Aaron, and so the Family of the Priests, as follows; Amram, Izhar, and Hebron, and Uzziel. 3 And the Children of Amram; Aaron, and Moses, and Miriam. The sons also of Aaron; Nadab, and Abihu, Eleazar, and Ithamar. 4 Eleazar begat Phinehas, Phinehas begat Abishua, 5 and Abishua begat Bukki, and Bukki begat Uzzi, 6 and Uzzi begat Zerahiah, and Zerahiah begat Meraioth, 7 Meraioth begat Amariah, and Amariah begat Ahitub, 8 and Ahitub begat Zadok, and Zadok begat Ahimaaz,

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Ahimaaz, 9 and Ahimaaz begat Azariah, and Azariah begat Johanan, 10 and Johanan begat Azariah, (he it is that executed or rather maintain'd so bravely with the danger of his Life the Priest's Office against the Usurpation of King Uzziab, when he would have offer'd Incense in the Temple that Solomon built in Jerusalem,) 11 and Azariah begat Amariah, and Amariah begat Ahitub, 12 and Ahitub begat Zadok, and Zadok begat Shallum, 13 and Shallum begat Hilkiah, and Hilkiah begat Azariah, 14 and Azariah begat Seraiah, and Seraiah who was High-priest when Nebuchadnezzar's Army took Jerusalem, and who was put to death by Nebuchadnezzar's Command afterwards at Riblah, and who consequently was the last Highpriest during the First Temple, begat Jehozadak. 15 And Jehozadak went into Captivity, when the Lord carried away Judah and Jerusalem by the hand of Nebuchadnezzar.

16 The sons of Levi were as is said afore v. 1. Gershom, Kohath, and Merari. 17 And having given an Account of the Family of the Priests, I proceed now to give an Account of the other Levites. Namely these be the names of the sons of Gershom; Libni, and Shimei. 18 And the sons of Kohath were Amram, and Izhar, and Hebron, and Uzziel. 19 The sons of Merari; Mahli, and Mushi. And these aforementioned v. 16 — 19. are the Heads of the Families of the Levites, according to their Fathers. 20 Of Gershom; Libni his son, Jahath his son, Zimmah his son, 21 Joah his son, Iddo his son, Zerah his son, Jeaterai his son. 22 The sons of Kohath; Amminadab his son, Korah his son, Afsir his son, 23 Elkanah his son, and Ebiasaph his son, and Afsir his son, 24 Tahath his son, Uriel his son, Uzziab his son, and Shaul his son. 25 And the sons of Elkanah mention'd v. 23. were Amasai, and Ahimoth. 26 * Elkanah his son, Zophai his son, and Nahath his son, 27 Eliab his son, Jeroham his son, Elkanah his son, and Samuel the famous Prophet and Judge of Israel his son, as is too well known to be here mention'd. 28 And the sons of Samuel; the first-born (i) Joel, and the second (i) Abiah. Thus far as to the Descendents of Kohath mention'd v. 22. 29 The sons of Merari the third son of Levi, as v. 1 and 16. were Mahli, Libni his son, Shimei his son, Uzza his son, 30 Shimea his son, Haggiah his son, Afsiah his son.

XXII.
Of the other
Levites.

A N N O T A T.

(i) 'Tis certain from 1 Sam. 8. 2. that the Name of Samuel's first-born son was Joel; and it is certain that the Hebrew word *Vashni* do's signify literally, *And the second*. Wherefore on comparing the forecited Text, viz. *Now the Name of his first-born was Joel, and the Name of his second Abiah*, with this 1 Chron. 6. 28. *And the Sons of Samuel, the first-born Vashni and Abiah*; who that was not quite blinded with Bigotry to the Opinion of the Uncorruptness of the present Hebrew Text, could not but see at first sight, that there was an Omission of the Name of the First-born in this verse of Chronicles, viz. *Joel*; and that *Vashni* was here to be taken in no other Sense than Commonly, viz. to signify, *And the second*.

XXIII.
Of the Service of
the Levites instituted
by David,
especially of the
three Chief Singers,
viz. Heman, Asaph
and Ethan.

31 * Now *Ezra* having brought thus far down the Genealogy of the Levites, he proceeds next to give an Account how David order'd their Attendance on the Service of God at the Tabernacle, setting down the Names of the Chief of them: Namely, These are they whom David set over the Service of Song, i. e. appointed to serve God by singing of Songs or Psalms * before the House of the Lord, i. e. in the Tabernacle or Tent which David had made to put the Ark in, after that the Ark was brought from the House of Obed-edom to Jerusalem, where it remain'd all along after, and so is said to have had Rest. 32 * Namely they minister'd before the Dwelling-place of the Tabernacle of * Meeting, i. e. in the Court which was round about the Tabernacle or Tent wherein the Ark was at Jerusalem, particularly in that part of the Court which was before or on the East of the said Tabernacle, which was then esteem'd as the Dwelling-place of God in a special manner on the Account of the Ark which was there, and the Place consequently where God would meet with his People Israel, as formerly in the Tabernacle erected by Moses: Here the said Levites perform'd Divine Service, as by other means relating to the Sacrifices, so particularly with or by Singing, until Solomon had built the House of the Lord in Jerusalem: and then they waited on such their Office of Singing as well as attending the Sacrifices, according to their Order which David appointed a little before his Death. 33 And these are they that waited with their Children on the Service of God, as is mention'd in the foregoing verse: Of the sons of the Kohathites; Heman the Singer in Chief, i. e. Precentor or Chanter who had the chief Direction of the Singers, and who, as appears from what follows in this verse, was the Grandson of the famous Prophet Samuel, viz. the son of Joel, the son of * Samuel, 34 the son of Elkanah, the son of Jeroham, the son of Eliel, the son of Toah or as v. 26. Nabath, 35 the son of Zuph or as v. 26. Zophai, the son of Elkanah, the son of Mahath, the

A N N O T A T.

By which means this verse of Chronicles runs thus when duly fill'd up: *And the Sons of Samuel, the first-born Joel, and the second Abiah*, exactly agreeable to 1 Sam. 8. 2. Nothing but the foremention'd Bigotry can induce a Man, not Rather to Believe that the true Proper Name *Joel* has hapen'd to be here omitted by Transcribers, than that such a Word as *Vashtni*, which literally signifies *And the second*, should be the Proper Name of a First-born, when it carries in it a quite contrary Sense. These Considerations were enough to put it out of all Reasonable doubt, that the true Name of the First-born, viz. *Joel*, has here been omitted, was there no Proof for the Same from the Ancient Versions. Whereas on the contrary the *Syriac* and *Arabic* Versions of this v. 28. do both still retain the Name of *Joel*, which serves to shew that the said Name was both in the *Hebrew* Text and *Greek* Version of this Verse; forasmuch as the *Syriac* Version was made from the *Hebrew* Text, and the *Arabic* Version from the *Greek* or *Septuagint* Version.

fon

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son of Amasai, 36 the son of Elkanah, the son of Joel or as v. 24. *Sbaul*, the son of Azariah or as v. 24. *Uzziab*, the son of Zephaniah or as v. 24. *Uriel*, 37 the son of Tahath, the son of Affir, the son of Ebialaph, the son of Korah, 38 the son of Izhar, the son of Kohath, the son of Levi, the son of Israel. 39 And his brother as being of the same Tribe Asaph, (who stood on his, i. e. *Heman's* right hand) as being the second Chief Person among the Singer's next to *Heman*, even Asaph the son of Berachiah, the son of Shimeah, 40 the son of Michael, the son of Baaseiah, the son of Malchiah, 41 the son of Ethni, the son of Zerah, the son of Adaiah, 42 the son of Ethan, the son of Zimmah, the son of Shimei, 43 the son of Jahath, the son of Gerthom, the son of Levi. 44 And their brethren the sons of Merari stood on the left hand of *Heman*, as *Asaph* &c. did on his right v. 39. And the Chief Person among these, and so the third Chief Governor or Director of the Singers, viz. next to *Heman* and *Asaph*, was Ethan the son of Kishai, the son of Abdi, the son of Malluch, 45 the son of Hashabiah, the son of Amaziah, the son of Hilkiah, 46 the son of Amzi, the son of Bani, the son of Shamar, 47 the son of Mahli, the son of Mushi, the son of Merari, the son of Levi. 48 The Rest of their brethren also the Levites, that could not sing, were appointed unto all other manner of Service of the Tabernacle of the House of God.

49 But Aaron and his sons perform'd only the Priestly Office, viz. his sons offer'd upon the Altar of Burnt-offering, and on the Altar of Incense, and Aaron and his Successors in the Highpriesthood were appointed for all the Work of the Place Most Holy, * namely to make an Atonement for Israel, according to all that Moses the servant of God had commanded. 50 And these are the sons of Aaron by *Eleazar* his eldest son that liv'd to have Children; and to whom consequently the Highpriesthood did of Common Right belong, had not the Highpriesthood been transfer'd to the sons of *Ithamar*, Aaron's second son for some great Offence of the Highpriest of the Family of *Eleazar*, viz. *Eleazar* his son, *Phinehas* his son, *Abishua* his son, 51 *Bukki* his son, *Uzzi* his son, *Zerahiah* his son, 52 *Meraioth* his son, *Amariah* his son, *Ahitub* his son, 53 *Zadok* his son to whom the Highpriesthood was restor'd by *Solomon*, *Ahimaaz* his son, and so on to the *Babylonists* Captivity, as is aforementioned v. 9 — 15.

54 Now these are their Dwellings * in their several strong Places in their Coasts of the sons of Aaron, of the Families of the Kohathites: for theirs, i. e. Aaron's sons was the first Lot, as being the Priests, and so Chief of the Levites, and therefore the said Lot is first mention'd here. 55 * Namely they gave them *Hebron* in the land of Judah, and the suburbs thereof round about it. 56 But the fields of the City, and the Villages thereof, they gave to *Caleb* the son of *Jephunneh*. 57 * To the sons of Aaron, I say, they gave the Cities of Judah following, name-

XXIV.
The Line of Aaron by Eleazar unto Ahimaaz.

XXV.
The Cities of the Levites in general.

ly Hebron *already mention'd v. 5. and the City of Refuge in that part of the Country,* and Libnah with her suburbs, and Jattir, and Eshtemoa with their suburbs, 58 and Hilen *or Holon* with her suburbs, Debir with her suburbs, 59 and Alhan *or Ain* with her suburbs, * and Juttah with her suburbs, and Beth-themesh with her suburbs. 60 And out of the Tribe of Benjamin; * Gibeon with her suburbs, Geba with her suburbs, and Alemeth with her suburbs, and Anathoth with her suburbs. All their Cities throughout their Families were thirteen Cities. 61 And unto the *rest of the sons or Descendents* of Kohath, which were left of that Family, *viz. Kohath's Family* of that Tribe, *viz. of Levi, i. e. to the rest of the Kohathites besides the Priests or Descendents of Aaron,* were Cities given out of the Tribe of Ephraim, and out of the Tribe of Dan, and out of the half Tribe, namely, out of the half Tribe of Manasseh, by Lot, ten Cities. 62 And to the sons of Gershom throughout their Families, out of the Tribe of Issachar, and out of the Tribe of Asher, and out of the Tribe of Naphtali, and out of the Tribe of Manasseh in Bashan, thirteen Cities. 63 Unto the sons of Merari were given by Lot, throughout their Families, out of the Tribe of Reuben, and out of the Tribe of Gad, and out of the Tribe of Zebulun, twelve Cities. 64 * Namely the Children of Israel gave to the Levites, *that were not of Aaron's Family and so not Priests,* these Cities *which follow by name v. 67, &c.* with their Suburbs. 65 * Now they gave by lot *to the sons of Aaron, as is aforesaid v. 57, &c.* out of the Tribe of the Children of Judah, and out of the Tribe of the Children of Simeon, *which afore v. 57. was included in the Tribe of Judah, forasmuch as the lot of the Simeonites was taken out of the lot first assign'd to Judah,* and out of the Tribe of the Children of Benjamin, *as v. 60. * those Cities which are afore, v. 57 — 60. mention'd by their names.* 66 And the Residue of the Families of the sons of Kohath, had Cities of their Coasts or Portions, *as is aforemention'd in general v. 61. and now come more particularly to be mention'd, even by name. They had then some Cities* out of the Tribe of Ephraim. 67 * Namely they gave unto them of the Cities of Refuge, Shechem in mount Ephraim with her suburbs: they gave also Gezer with her suburbs, 68 and Jokmeam *or Kibzaim* with her suburbs, and Beth-horon with her suburbs, *all lying in Ephraim.* 69 And out of the Tribe of Dan; Eltekeh with her suburbs, Gibbethon with her suburbs, and Aijalon with her suburbs, and Gath-rimmon with her suburbs. 70 And out of the half Tribe of Manasseh *West of Jordan;* Aner *or Tanach* with her suburbs, and * Ibleam with her suburbs, for the Family of the remnant of the sons of Kohath. 71 Unto the sons of Gershom were given out of the Family of the other half Tribe of Manasseh *lying East of Jordan,* Golan in Bashan with her suburbs, and Ashtaroth *or Beezhterah* with her suburbs. 72 And out of

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of the Tribe of Issachar; Kedesh *or Kishon* with her suburbs, Daberath with her suburbs, 73 and Ramoth *or Jarmuth* with her suburbs, and Anem *or Engannim* with her suburbs. 74 And out of the Tribe of Asher; Mashal with her suburbs, and Abdon with her suburbs, 75 And Hukok *or Helbath* with her suburbs, and Rehob with her suburbs. 76 And out of the Tribe of Naphtali; Kedesh in Galilee with her suburbs, and Hammon *or Hammoth-dor* with her suburbs, and Kirjathaim *or Kartan* with her suburbs. 77 Unto the rest of * the Levites, the Children of Merari were given out of the Tribe of Zebulun, Rimmon *or Jokneam* with her Suburbs, Tabor *or Kartab* with her suburbs, *Dimnah with her suburbs, Nabalal with her suburbs.* 78 And on the other side Jordan *over against Jericho, namely on the East-side of Jordan were given them out of the Tribe of Reuben, Bezer in the Wilderness with her suburbs, and Jahzah with her suburbs, 79 Kedemoth also with her suburbs, and Mephaath with her suburbs. 80 And out of the Tribe of Gad; Ramoth in Gilead with her suburbs, and Mahanaim with her suburbs, 81 And Heshbon with her suburbs, and Jazer with her suburbs.

Chap. VII. Now the sons of Issachar were Tola, and Puah *or Phicoah* Jathub *or Job*, and Shimron, four. 2 And the sons of Tola; Uzzi, and Rephaiah, and Jeriel, and Jahmai, and Jibsam, and Shemuel, Heads of their fathers house, to wit, of Tola: they were valiant Men of might in their Generations; whose number was in the days of David two and twenty thousand and six hundred. 3 And the sons *or Descendents* of Uzzi: *were first* Izrahiah: and the sons of Izrahiah; Michael, and Obadiah, and Joel, Ishiah, five, *namely sons or Descendents of Uzzi*; all of them chief Men *in their Tribe*. 4 And with them, by their Generations, after the house of their fathers were bands of soldiers for war, six and thirty thousand Men: for they had many wives and sons. 5 And their brethren among, *i. e. the rest of all the families of the same Tribe of Issachar*, were valiant Men of might, reckon'd in all by their genealogies, fourscore and seven thousand, *which was far short of the Increase of Tola's Descendents.*

XXVI.
Of the Descen-
dents of Issachar.

6 The sons of Benjamin *requisite to be here mention'd were* Bela, and Becher, and Jediahel, three. 7 And the sons *or Descendents* of Bela, *that were most eminent in elder times, were* Ezbon, and Uzzi, and Uzziel, and Jeremoth, and Iri, five; Heads of the house of their fathers, mighty Men of valour, and were reckon'd by their genealogies, twenty and two thousand and thirty and four. 8 And the sons of Becher; Zemira, and Joash, and Eliezer, and Elieonai, and Omri, and Jeremoth, and Abiah, and Anathoth, and Alameth. All these are the sons of Becher. 9 And the number of them, after their genealogy by their generations, Heads of the house of their fathers, mighty Men of valour, was twenty thousand and two hundred. 10 The sons also of Jediahel; Bilhan: and the

XXVII.
Of the Descen-
dents of Benjamin.

the sons of Bilhan; Jehush, and Benjamin, and Ehud, and Chenaanah, and Zethan, and Tharshish, and Ahilbahar. 11 All these the sons of Jediael, the Heads of their fathers house, mighty Men of valour, were seventeen thousand and two hundred soldiers, fit to go out for war and battle. 12 Shuppim also and Huppim * were the Children of Ir or Iri, the younger son of Bela as v. 7. and Hushim the son immediately, and from whom sprung other sons or Descendents of Aher or Abiram another Descendent of Benjamin; or as the word *Aber* may denote, *Hushim* and his sons were the Descendents of another son of Israel, viz. Dan, who being nowhere else mention'd is not improbably to be here denoted in short. Which is the more likely, because *Naphtali* is mention'd next, who was brother to Dan by the same mother *Bilbah* as well as by Jacob or Israel.

XXVIII.
Of the Descen-
dents of Naphtali.

13 The sons of Naphtali; Jahziel, and Guni, and Jezer, and Shalum, the sons or Descendents of Jacob by Bilbah: Or *Hushim* mention'd in the latter part of v. 12. and *Jahziel* &c. mention'd here, make up together the first Descendents of *Aber* or *Dan*, and *Naphtali*, the two sons of *Bilbah*.

XXIX.
Of the Descen-
dents of Manasseh.

14 The sons, i. e. Descendents, viz. Great grandsons of Manasseh were *Ashriel*, whom she, i. e. his wife bare: (but his concubine the Aramites or Syrian woman bare to him *Machir* the father of *Gilead*; 15 * namely *Machir* took to wife the sister of *Huppim* and *Shuppim*, whose sister's name was *Maachah*, who bare to him *Gilead*;) and the name of the second Descendent beside *Ashriel* v. 14. was *Zelophehad*: and *Zelophehad* had daughters but no son. 16 And *Maachah* the wife of *Machir* bare besides *Gilead* a son, and she call'd his name *Pereh*; and the name of his brother was *Sheresh*; and his sons were *Ulam*, and *Rakem*. 17 And the sons of *Ulam*, *Bedan*. Now these first mention'd, viz. *Ashriel* and *Zelophehad* were the sons or Descendents of *Gilead*, the son of *Machir*, the son of *Manasseh*. 18 And his, i. e. *Gilead's* sister *Hammoleketh* bare *Ishod*, and *Abiezer*, and *Mahalah*. 19 And the sons of *Shemida*, suppos'd to be another son of *Gilead's* sister, were *Ahian*, and *Shechem*, and *Likhi*, and *Aniam*.

XXX.
Of the Descen-
dents of Ephraim.

20 And the sons or Descendents of Ephraim were *Shuthela*, and *Be- red* or *Becber* his son, and *Tahath* or *Tahan* his son: these three were the immediate sons of *Ephraim*, as appears *Numb.* 26.35. And the sons of *Tabath* seem to have been *Eladah* his son, and *Tahath* his son, 21 and *Zabad* his son: And *Shuthelah* (the first-born of *Ephraim*) his first-born son seems to have been *Ezer* or *Eran*, and his second *Elead*: several of whom the Men of *Gath*, that were born in that land, i. e. the land of *Canaan* wherein *Gath* stood, slew, because they, i. e. the *Ephraimites* came down to take away their Cattle, which they seem to have thought lawful for them to do, because the *Canaanites* were accursed of God, among which they reckon'd these of *Gath*, as living in *Canaan*. 22 And Ephraim their

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their father, *i. e.* Ancestor mourn'd many days for them, and his brethren, *i. e.* Kindred came to comfort or condole with him. 23 And when he went into his wife after this Calamity had befallen him, and in order to repair it in some sort by begetting more Children, she conceiv'd and bare a son, and he call'd his name Beriah, which signifies in an Ill condition, because *his house was in an Ill condition in respect of the foresaid Calamity. (24 * Now his, *viz.* Beriah's daughter was Sherah, who built Beth-horon the nether, and the upper, and Uzzen-sherah.) 25 And Rephah was his, *i. e.* Beriah's son, also Resheph; and Telah was his, *i. e.* Resheph's son, and Tahan his son, 26 Laadan his son, Ammihud his son, Elishama his son, 27 Non or Nun his son, Jehoshua or Joshua his son, for whose sake the Pedigree of Beriah v. 23. is here taken such notice of. 28 And their, *i. e.* the Ephraimites Possessions and Habitations in Canaan were South-ward Bethel, and the towns thereof, and East-ward Naaran, and West-ward Gezer with the towns thereof, Shechem also and the towns thereof, *Adasa and the towns thereof, which were North-ward: 29 * Namely by the Borders of the children of Manasseh, who had Beth-shean and her towns, Taanach and her towns, Megiddo and her towns, Dor and her towns. In these places mention'd v. 28 and 29. dwelt the children of Joseph the son of Israel, *viz.* the Ephraimites, and half Tribe of Manasseh seated in Canaan.

30 The sons of Asher; Imnah, and Ishua, and Ishuai, and Beriah, and Serah their sister. 31 And the sons of Beriah; Heber, and Malchiel, who is the father of Birzavith. 32 And Heber begat Japhlet, and Shomer, and Hotham, and Shua their sister. 33 And the sons of Japhlet; Pafach, and Bimhal, and Ashvath: these are the children of Japhlet. 34 And the sons of Shomer mention'd v. 32. were Ahi, and Rohgah, Jehubbah, and Aram, 35 and *Ben-helem his brother, Zophah, and Imna, and Shelesh, and Amal. 36 The sons of Zophah mention'd v. 36. were Suah, and Harnepher, and Shual, and Beri, and Imrah, 37 Bezer, and Hod, and Shamma, and Shilshah, and Ithran, and Beera. 38 And the sons of Jether or Ithran, v. 37. were Jephunneh, and Pispah, and Ara. 39 And the sons of Ullah, who probably was another son of Jether besides those v. 38. were Arah, and Haniel, and Rezia. 40 All these aforementioned by name were the children of Asher, namely such as were Heads of their father's house, *i. e.* of the Tribe of Asher and their several Families therein, choice and mighty Men of valour, chief of the Princes. And the number throughout the genealogy of them in the whole Tribe that were * fit for the war and the battle, *i. e.* were of a warlike disposition, was twenty and six thousand Men.

Chap. VIII. Now forasmuch as not only Saul the first King of Israel was a Benjamite, but also the Tribe of Benjamin adher'd to the house of David after the division of the Kingdom, and so was united to the Kingdom

XXXI.
Of the Descendants of Asher.

XXXII.
A further account of the Descendants of Benjamin; particularly as to the Family of Saul.

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dom of Judah: On these and some other accounts it will be of use to give a larger Account of this Tribe than that afore Chap. 7. 6, &c. Wherefore to proceed Benjamin begat Bela his first-born, Ashbel the second that needed be here nam'd, Becher and his sons being mention'd afore Chap. 7. 6, 8. and Aharah the third, 2 Nohah the fourth, and Rapha the fifth. 3 And the immediate sons of Bela were Addar or Ard, and Gera, and Abihud, 4 and Abishua, and Naaman, and Ahoah. 5 *As for the other Gera, and Shephuphan or Shupham, and Hiram or Hupham: 6 *namely these three last mention'd were the sons of Ehud or Abihud v. 3. these are the Heads of the fathers of the Inhabitants of Geba where they first settled. And they remov'd some of them to Manahath, likely for want of Room after they were increas'd: 7 *namely Naaman, and Ahiah, and Gera: He, i. e. Gera as seems remov'd them, i. e. was the Author of the Advice to remove, and begat Uzza, and Abihud. 8 And Shaharaim, probably another of his sons, begat children in the country of Moab, after he had sent them away, i. e. after Gera had remov'd from Manahath; Hushim and Baara were his wives. 9 And he begat of Baara otherwise call'd Hodesh his wife, Jobab, and Zibia, and Melha, and Malcham, 10 and Jeuz, and Shachia, and Mirma. These were his sons, Heads of the fathers, i. e. chief Men of the families descended from Shaharaim. 11 And of Hushim his other wife mention'd v. 8. he begat Abitub, and Elpaal. 12 And the sons of Elpaal were Eber, and Misham, and Shamed, who built Ono, and Lod, with the towns thereof: 13 Beriah also and Shema were sons of Elpaal, who were Heads of the fathers of the Inhabitants of Aijalon, who drove away the Inhabitants of Gath, who had possess'd themselves of Aijalon. 14 *Now Ahio, Shashak, and Jeremoth, 15 and Zebadiah, and Arad, and Ader, 16 and Michael, and Ispah, and Joha *were the sons of Beriah mention'd v. 13. 17 And Zebadiah, and Meshullam, and Hezeki, and Heber, 18 Ishmerai also, and Jeziah, and Jobab, *were the sons of Elpaal, besides those aforementioned v. 12, &c. 19 And Jakim, and Zichri, and Zabdi, 20 and Eliehai, and Zithai, and Eliel, 21 and Adaiah, and Beraiah, and Shimrath, were the sons of Shimhi or Shema the brother of Beriah, (v. 13.) 22 And Ishpan, and Heber, and Eliel, 23 and Abdon, and Zichri, and Hanan, 24 and Hananiah, and Elam, and Antothijah, 25 and Iphedeah, and Penuel, were the sons of Shashak the second son of Beriah, mention'd v. 14. 26 And Shamsherai, and Shehariah, and Athaliah, 27 and Jaresiah, and Eliah, and Zichri, were the sons of Jeroham or Jeremoth the third son of Beriah, mention'd v. 14. 28 These were Heads of their fathers, by their generations or in their several families, chief Men. These probably from v. 17. dwelt in Jerusalem, part of which belong'd to the Tribe of Benjamin, as part did to that of Judah. 29 And at Gibeon, not that commonly so call'd as seems probable, for that was kept by its old Inhabitants, but

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but that otherwise call'd Gibeah of Saul, as being the Native place of Saul, and the Habitation of his Ancestors, for which reason the said place is here mention'd, the sacred Pen-man proceeding now to give a more particular account of the Genealogy of Saul: At this same Gibeah, call'd by the Jews after the Captivity Gibeon, dwelt the father, or most early Ancestor that need be here mention'd in relation to the Genealogy of Saul a Native of the said Gibeah or Gibeon, whose own name was Jebiel as Chap. 9. 35. and his wife's name was Maachah. 30 And his first-born son was Abdon; and the rest were Zur, and Kish, and Baal, and * Ner as Chap. 9. 36. and Nadab, 31 and Gedor, and Ahio, and Zacher, * and Mikloth, (as Chap. 9. 37.) 32 And Mikloth begat Shimeah. And these Descendants of Jebiel the Grandfather of Saul also dwelt near their brethren the Benjamites that dwelt in Jerusalem, even at Gibeon or Gibeah aforementioned which was situated over against them at Jerusalem. 33 * Now Ner, which most probably was another name for Jebiel call'd v. 29. and Chap. 9. 35. the Father of Gibeon, and 1 Sam. 14. 51. call'd Abiel, begat Kish, and Kish begat Saul, and Saul begat Jonathan, and Malchishua, and Abinadab, and Elh-baal or Ishbosheth. 34 And the son of Jonathan was Merib-baal or Mephibosheth; and Merib-baal begat Micah. 35 And the sons of Micah were Pithon, and Melech, and Tarea, and Ahaz. 36 And Ahaz begat Jehoadah, and Jehoadah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza, 37 and Moza begat Binea: Rapha was his son, Eleasah his son, Azel his son: 38 and Azel had six sons, whose names are these, Azrikam, Bocheru, and Ishmael, and Sheraiah, and Obadiah, and Hanan. All these were the sons of Azel. 39 And the sons of Elhek his, i. e. Azel's brother, and so a son of Eleasah mention'd v. 37. were Ulam his first-born, Jehush the second, and Eliphelet the third. 40 And the sons of Ulam were mighty Men of valour, Archers, and had many sons, and sons sons, an hundred and fifty: With so numerous and valiant a Progeny was God pleas'd to bless the Family of Saul by his Great Grandson Micah, Mephibosheth's son: Which is here taken notice of probably in honour to Jonathan, Mephibosheth's father and Saul's son. All these mention'd in this Chapter are of the sons of Benjamin.

Chap. IX. So I have given a summary Account, how all Israel were reckon'd by Genealogies: and behold or take notice, that they were so careful in preserving the said Genealogies, that they were written in the book of the Kings of Israel and Judah, who were not negligent of this matter, till they were carried away into Captivity, first the King of Israel into Assyria and Media, and afterward the King of Judah to Babylon for their Transgression, viz. Idolatry in chief.

XXXIII.
The Care of their
Genealogies.

SECTION II.

Containing a short Account of the first Inhabitants of Jerusalem after the Return from the Babylonish Captivity: Which takes up Chap. IX. 2 — 34.

I.
Of the first Inhabitants of Jerusalem after the Return from the Captivity: and first of the Lasty that dwelt there.

2 Now it will be proper to give a summary Account of the first Inhabitants, that, after their Return out of Captivity with Zerubbabel from Babylon and other parts, dwelt as in other their Possessions, so particularly in their Cities. And these that so return'd were such as may be properly distinguish'd into four sorts of Persons, viz. the Israelites, the Priests, Levites, and the Nethinims. 3 And to begin with the first sort, the Israelites so call'd because under that name are comprehended, not only the Jews or such of the Kingdom of Judah as return'd, but also such of the other ten Tribes. Now of these in Jerusalem, which City is mention'd as the Chief, dwelt some of the Children of Judah, and of the Children of Benjamin, and of the Children of Ephraim, and Manasseh: 4 namely to begin with the Descendents of Judah, Uthai the son of Ammihud, the son of Omri, the son of Imri, the son of Bani, of the children of Pharez the son of Judah. 5 And of the Shilonites; Asaiah the first-born, and his sons. 6 And of the sons of Zerah; Jeuel, and their brethren, six hundred and ninety in all were they of the Tribe of Judah, that dwelt in Jerusalem first after the foresaid Return. 7 And of the sons of Benjamin; Sallu the son of Meshullam, the son of Hodaviah, the son of Hasenuah, 8 and Ibneiah the son of Jeroham, and Elah the son of Uzzi, the son of Michri, and Meshullam the son of Shephatiah, the son of Reuel, the son of Ibnijah, 9 and their brethren or Relations, according to their generations: so that in all there were nine hundred and fifty and six Benjamites that settled at Jerusalem. All these Men afore v. 4 — 8. particularly nam'd, viz. Uthai, Asaiah, Jeuel, Sallu, Ibneiah, Elah, and Meshullam, were Chief of the Fathers in the house of their fathers, i. e. principal Governors in their families. As to the Ephraimites and Manassites that settled at Jerusalem according to v. 3. the sacred Historian do's not take particular notice of them.

II.
Secondly, of the Priests that dwelt there.

10 And of the Priests that dwelt at Jerusalem, these, viz. Jedaiah, and Jehoiarib, and Jachin, 11 and Azariah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraiohi, the son of Ahitub, a Ruler of the House of God next under the Highpriest Jeshua or Joshua, 12 and Adaiah the son of Jeroham, the son of Pashur, the son of Malchijah, and Maasiah the son of Adiel, the son of Jahzerah, the son of Meshullam, the son of Meshillemith, the son of Immer, 13 and their brethren, Heads of the house of their fathers, a thousand seven hundred and

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and threescore; very able Men for the work of the service of the House of God, *which requir'd not only strength of Body to manage well the Sacrifices, but also at that time to resist and repel their Enemies that would have hinder'd them in the Service of God; to which therefore good Courage was also requisite, as the Original signifies.*

14 And of the Levites *there settled at Jerusalem these, viz.* Shemaiah the son of Hashtub, the son of Azrikam, the son of Hashabiah, of the sons of Merari, 15 and Bakbakker, Heresh, and Galal, and Mattaniah the son of Micah, the son of Zichri, the son of Afaph, 16 and Obadiah the son of Shemaiah, the son of Galal, the son of Jeduthun, and Beraiah the son of Asa, the son of Elkanah, which *Elkanah dwelt in the Villages of the Netophathites, till the Levitical Cities were all built, or enough to receive them All that were return'd.* 17 And the Levites that were appointed to be the * Guards of the Tabernacle that was set up till the Temple could be rebuilt, were Shallum, and Akkub, and Talmon, and Ahiman, and their brethren, *i. e. such as belong'd to their families.* Shallum was the Chief of all the said Guards: 18 who hitherto, *viz. to the time of writing this waited or kept his guard in the place where the King's Gate formerly stood, East-ward on mount Sion. These aforementioned v. 17. were chosen to be * the Guards of the Tabernacle among or out of the Companies of the Children of Levi.* 19 And Shallum *mentioned* the son of Kore, the son of Ebiasaph, the son of Korah, and his brethren: of the house of his father, * namely the Korahites were over the work of the Service, *as is explain'd v. 26, &c.* * and Keepers of the Gates that were to the Court of the Tabernacle. * As their Fathers were formerly appointed by Moses to be over the Host of the Lord, *namely over the Levites that encamp'd round about the Tabernacle in the Wilderness, and were Keepers of the Entry into the Court of the Tabernacle, or Tabernacle is self:* 20 And Phinehas the son of Eleazar was the Ruler in chief over them in time past, *viz. when they march'd thro' the Wilderness &c. and before he was Highpriest, and the Lord was with him so as he was had even then in Great esteem: Which seems to be here taken notice of to shew, that Shallum's Office was no mean Office.* 21 And Zechariah, the son of Mehelemiah and a Korahite, * had particularly the guard of the Entry of the Tabernacle of Meeting. 22 All these who were chosen to be Guards to the Gates in their respective Turns, were two hundred and twelve. These were reckon'd by their Genealogy in their Villages, *i. e. appointed to come from the Villages where they dwelt, and do duty in their Turns, according to their respective Families and Ages: Whom David and Samuel the Seer or Prophet did ordain in their set Office or Trust, i. e. the same Order was observ'd in this matter after the Return from Captivity, as was at first projected by Samuel, and afterward put in execution by David.* 23 So they mention'd v. 17. and their Children had the Over-

III.
Thirdly, of the
other Levites.

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fight of the gates of the House of the Lord, namely the House of the Tabernacle, *which was set up till the second Temple could be rebuilt, as near to the Altar of Burnt-offering as could be conveniently, and so within the precincts of the Courts of the first Temple without doubt, the Altar of Burnt-offering being set up in the very same place where that set up by Solomon or of the first Temple stood, as is said Ezra 3. 3. Of this Tabernacle the foresaid Persons had the Oversight** according to their respective Wards. 24 *Namely on the four quarters or sides of the Tabernacle were the Guards toward the East, West, North, and South. 25 And *when they that were on the Guard had been there seven days, then others of their Brethren, which were in their Villages, were to come after each seven days from time to time to be with them, i. e. to do their Office under the four Chief of the said Guards.* 26 For these Levites, *which were the four Chief* of the Guards, and are mention'd v. 17. were constantly attending in their set Office, and were over the Chambers and Treasuries of the House of God.* 27 And they therefore, *viz. the four Chief of the Guards dwell constantly at Jerusalem, viz. lodg'd round about the outward Fence of the Tabernacle or the House of God, because the Charge in Chief was upon them or belong'd to them constantly, and the Opening thereof every morning, viz. of the four Gates that led into the Court of the Tabernacle pertain'd to them.* 28 And certain, *viz. one or two of them four Chief, v. 26 and 17. had the Charge in Chief of the ministring Vessels, i. e. of the Vessels used in the Ministry or Sacrifices of God, that they should bring them, i. e. see them brought in and out by tale as there was occasion.* 29 Some, *viz. one or the other two of them four Chief also were appointed to oversee the Vessels, and all the Instruments of the Sanctuary, i. e. which were made use of, not about the Sacrifices of the Beasts &c. perform'd in the Court of the Tabernacle, but about such things as were done in the Sanctuary or Outer part of the Tabernacle call'd the Sanctuary or simply the Holy Place, where Incense was offer'd, and the Shew-bread placed, and the Lamps burning, &c. and also they were to oversee or take care of the fine Flour, and the Wine, and the Oyl, and the Frankincense, and the Spices.* 30 *But *tho' the said Levites had the Care of the Spices of which the Ointment was made, yet some of the sons of the Priests made the Ointment of the Spices.* 31 *Namely Matithiah, one of the Levites, (who was the first-born of Shallum the Korahite mention'd v. 17.) had the set Office or Trust according to v. 29. over the things that were made in the Pans or the like, *i. e. they were to prepare the fine Flour and Oil which was for the Mincha or Bread-offering, that was offer'd every Morning and Evening.* 32 And others of their Brethren of the sons of the Kohathites, were over the Shew-bread to prepare it every Sabbath, *when it was set new on the Table in the Sanctuary or Holy Place, and That set on the Sabbath afore was taken away.*

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away. 33 And those * that were Singers, *the Chief whereof were Chief of the Fathers or principal Persons of the Levites, dwelt in the Chambers round about the House of God or Tabernacle mention'd v. 27. and were free or exempted from all other Offices or Services of the Levites: for they were employ'd in that Work day and night, viz. learning or teaching to sing, and to play on Instruments both Wind and String'd.* 34 These chief Fathers of the Levites *aforemention'd were Chief thro'out their Generations, i. e. were principal Persons, in whose Families had always been, from the time of David who first appointed them in such an Order or Method, Eminent Persons who were successively chosen for these Services: and therefore these dwelt at Jerusalem, as before the Captivity so after the Return from Babylon.*

S E C T I O N III.

Containing a short Account of the Family of Saul, and his Death: Which takes up Chap. IX. 35 — X. ult.

35 * Now to come to the History of David, that first Great and most Renown'd King of Israel, in order thereto it will be proper to give a short Account of his Predecessor Saul, namely in respect of his Family and Death. And in reference to his Family there needs but be repeated the Account given thereof afore Chap. 8. 29, &c. In Gibeon or Gibeah dwelt the father of Gibeon, Jehiel otherwise call'd Abiel, and also Ner, whose wife's name was Maachah: 36 And his first-born son Abdon, then Zur, and Kish, and Baal, and Ner, and Nadab, 37 and Gedor, and Ahio, and Zechariah, and Mikloth. 38 And Mikloth begat Shimeam: and they also dwelt with their Brethren at Jerusalem, over against their Brethren. 39 And Ner, otherwise call'd Jebiel as v. 35. begat Kish as v. 36. and Kish begat Saul, and Saul begat Jonathan, and Malchi-shua, and Abinadab, and Esh-baal. 40 And the son of Jonathan was Merib-baal: and Merib-baal begat Micah. 41 And the sons of Micah were Pithon, and Melech, and Tahrea, and Ahaz. 42 And Ahaz begat Jarah, and Jarah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza, 43 and Moza begat Binea; and Rephaiah his son, Eleasah his son, Azel his son. 44 And Azel had six sons, whose names are these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan. These were the sons of Azel.

Chap. X. Now as to the Death of Saul it was in this manner: The Philistines fought against Israel, and the Men of Israel fled from before the Philistines, and fell down slain in mount Gilboa. 2 And the Philistines followed hard after Saul, and after his sons, and the Philistines slew Jonathan, and Abinadab, and Malchi-shua, the sons of Saul.

3 And

I.
Of the Family
of Saul.

mar. 26.

II.
Of the Death
of Saul.

3 And the Battle went fore against Saul, and the Archers hit him, and he was wounded of the Archers. 4 Then said Saul to his Armour-bearer, Draw thy sword, and thrust me thro' therewith; lest these Uncircumcis'd come, and abuse me. But his Armour-bearer would not, for he was fore afraid. So Saul took a sword, and fell upon it. 5 And when his Armour-bearer saw that Saul was dead, he fell likewise on the sword and died. 6 So Saul died, and his three sons, and all of his house *that attended him to the War*, died together. 7 And when all the Men of Israel that were in the Valley, saw that they fled, and that Saul and his sons were dead; then they forsook their Cities, and fled: and the Philistines came and dwelt in them. 8 And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his sons fallen in mount Gilboa. 9 And when they had stripped him, they took his Head, and his Armour, and sent into the land of the Philistines round about, to *publish it in the houses of their Idols, and to the People. 10 And they put his armour in the house of their gods, *viz. Ashtaroth*, and fasten'd his head in the temple of Dagon *their other principal god*. 11 And when all Jabesh-gilead heard all that the Philistines had done to Saul; 12 they arose, all the valiant Men, and took away the body of Saul, and the bodies of his sons, and brought them to Jabesh, and buried their bones under the Oak in Jabesh, and fasted seven days. 13 * Thus Saul died for his Transgression which he committed against the Lord, even against the Word or Command of the Lord *to destroy the Amalekites and all that belong'd to them*, which he kept not; and also for asking Counsel of one that had a familiar Spirit, *even so as to enquire of it What he should do*. 14 And he hereby evidently shew'd that he enquir'd not of the Lord *afore with a sincerely Religious Mind, which made God not answer him*. Therefore, *viz for the two great Sins just aforemention'd* he slew him, *i. e. God permitted the Philistines to slay him*, and so in a short time after * translated the whole Kingdom of Israel unto David the son of Jesse.

SECTION. IV.

Containing an Account of the Reign of David, which takes up All the remaining part of this Book, except v. 22 — 25. of the last Chapter: and answers in the main to Section XXXVII. of the continued Series of the Sacred History, which takes up All the Second Book of Samuel, and 1 Kings I. 1 — II. 11.

SECT.

P A R A P H R A S E.

S E C T. IV. N^o. 1.

Containing an Account of David's Reign, From his being made King over All Israel, To his bringing up the Ark from Kirjath-jearim &c. Which takes up Chap. XI. 1 — XII. ult.

Chap. XI. Then, viz. seven years after the Death of Saul, and David's Reigning over Judah at Hebron, particularly presently after the Death of Ishbosheth Saul's son, all Israel gather'd themselves to David unto Hebron, saying, Behold, we are thy Bone and thy Flesh. 2 And moreover in time past, even when Saul was King, thou wast he that leddest out, and broughtest in Israel: and the Lord thy God said unto thee, Thou shalt feed my People Israel, and thou shalt be Ruler over my People Israel. 3 Therefore came all the Elders of Israel to the King to Hebron, and David made a Covenant with them in Hebron, before the Lord, and they anointed David King over Israel, according to the Word of the Lord by Samuel, *who not only declar'd it to David himself, but also to several of the People.*

I.
David is made King over all Israel.

4 * Then David and all Israel went to Jerusalem, which is otherwise call'd Jebus, where the Jebusites were the Inhabitants of the Land. 5 And the Inhabitants of Jebus said to David, Thou shalt not come hither. Nevertheless, David took the Castle of Zion, which is the City of David. 6 * Namely David had said, Whosoever first gets into the Fort and smites the Jebusites, shall be * Captain in Chief or General of all the Forces of my Kingdom. So Joab the son of Zeruiah went first up, and was Chief. 7 And David dwelt in the Castle, therefore they call'd it, The City of David. 8 And he built the City round about, even from Millo round about: and Joab repair'd the rest of the City, *i.e. those parts of the Fort of Zion which had been damag'd in the Siege, likely for to quarter such Soldiers in as were necessary to be about the King.* 9 So David waxed greater and greater: for the Lord of Hosts was with him.

II.
He takes the Fort of Zion.

10 * Now these are the Chief of the mighty Men whom David had; who * assisted him to their utmost in his Kingdom at first over Judah, and afterwards with all the rest of Israel to make him King over all Israel, according to the Word of the Lord concerning the Kingdom of Israel. 11 And this is the number of the mighty Men whom David had; Jathobeam an Hachmonite, the Chief of the first * three: he lift up his Spear against three or (k) eight hundred, slain by him at one time.

III.
David's Worthies or Heroes.

A N N O T A T.

(k) It is eight hundred in 2 Sam. 23. 8. and All the Ancient Versions, agreeing with the Hebrew there, as they likewise do here as to three hundred, hence it is Reasonably thought, that this Difference is not caus'd by any Mistake in Transcribing;

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12 And after him was Eleazar the son of Dodo the Ahohite, who was *another of the three *first* Mighties: *he arose (l) and smote the Philistines till his hand was weary, after the Army of Israel was fled away, and so the Lord wrought by him a great Victory.* 13 After him was Shammah (l) the last of the three Mighties of the first Rank: (m) He was with David at Pas-dammim, and there the Philistines were gather'd together to battle, where was a parcel of Ground full of Barley, and the People fled from before the Philistines. 14 *But he set himself in the midst of that parcel, and deliver'd it, and slew the Philistines; and the Lord saved them by a great Deliverance. 15 Now *the three other Chief above the thirty went down to the Rock to David, into the Cave of Adullam, and the Host of the Philistines encamped in the Valley of Rephaim. 16 And David was then in the Hold, and the Philistines Garrison was then at Beth-lehem. 17 And David long'd and said, Oh that one would give me Drink of the Water of the Well of Beth-lehem, that is at the Gate! 18 And the three brake through the Host of the Philistines, and drew Water out of the Well of Beth-lehem, that was by the Gate, and took it and brought it to David: but David would not drink of it, but pour'd it out to the Lord, 19 and said, My God forbid it me, that I should do this thing: shall I drink the Blood of these Men, that have put their Lives in jeopardy? for with the jeopardy of their Lives they brought it: therefore he would not drink it. These things did these three Mightiest. 20 And Abishai the Brother of Joab, he was Chief of the *second three: for lifting up his Spear against three hundred, he slew them, and had a name among the three. 21 Of the three, he was more honourable than the *other two, for he was their Captain; howbeit he attain'd not unto the first three. 22 Benaiah the son of Jehoiada, the son of a valiant Man of Kabzeel, who had done many acts, he

A N N O T A T.

scribing; but Both are the true Original Readings: the *three hundred* mention'd here being such as this Worthy slew with *his Own* hand; and thereby routing the Enemy, *five hundred* more were slain in the Pursuit by Others. All which (viz. 800.) are said to be slain by this Worthy in the parallel place of *Samuel*, because the Slaughter *He* first made was the Cause that the *Rest* were slain.

(l) It is evident by comparing 2 Sam. 23. 9—13. herewith, that there is here omitted, what is there mention'd v. 9, 10. as done by this *Eleazar*. As also that the mention of *Shammah* is here omitted, who was the Last of the three First Worthies or Heroes, and mention'd in the forecited place of *Samuel*, and to whom chiefly is there ascrib'd the Victory here mention'd over the *Philistines*, v. 13, 14. tho' *Eleazar* was present at the same Battle, which is all that is said here of *Eleazar*. It seems likely that there has been here made an Omission by Transcribers, and very Early, All the ancient Versions agreeing here with the Hebrew.

(m) See All that follows to v. 26. explain'd in the Paraph. on 2 Sam. 23. 13—23. flew

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flew two lion-like Men of Moab; also he went down and flew a Lion in a pit in a snowy day. 23 And he flew an Egyptian, a Man of great Stature, five Cubits high, and in the Egyptian's hand was a Spear like a Weaver's Beam, and he went down to him with a Staff, and pluckt the Spear out of the Egyptian's hand, and flew him with his own Spear. 24 These things did Benaiah the son of Jehoiada, and had the name among the * second three Mighties. 25 Behold, he was honourable among the thirty, but attain'd not to the first three: and David set him over his Guard. 26 * Now the * other valiant Men of the Armies were Afahel the brother of Joab, *who is suppos'd to have been the last of the three Worthies of the second Rank, and above the Thirty, which are distinctly and exactly reckon'd up 2 Sam. 23. 24, &c. But here they are reckon'd together with other valiant Persons as follows.* Elhanan (n) the son of Dodo of Beth-lehem, 27 Shammoth the Harorite, Heleze the Pelonite, 28 Ira the son of Ikkefah the Tekoite, Abiezer the Antothite, 29 Sibbecai the Hushathite, Ilai the Ahohite, 30 Maharai the Netophathite, Heled the son of Baanah the Netophathite, 31 Ithai the son of Ribai of Gibeah, that pertain'd to the Children of Benjamin, Benaiah the Pirathonite, 32 Hurai of the brooks of Gaash, Abiel the Arbathite, 33 Azmaveh the Baharumite, Eliahba the Shaalbonite. 34 * Of the sons of Halhem or Jashen the Gizonite, Jonathan; * Shammah the son of Shageh the Hararite, 35 Ahiam the son of Sacar the Hararite, Eliphal the son of Ur, 36 Hephher the Mecherathite, Ahijah the Pelonite, 37 Hezro the Carmelite, Naarai the son of Ezbai, 38 Joel (o) the kinsman *and as it seems the adopted son* of Nathan, Mibhar the son of Haggeri, 39 Zelek the Ammonite, Naharai the Berothite, the Armour-bearer of Joab the son of Zeruiah, 40 Ira the Ithrite, Gareb the Ithrite, 41 Uriah the Hittite, Zabab the son of Ahlai, 42 Adina (p) the son of Shiza the Reubenite, a Captain of the Reubenites, and thirty with him, 43 Hanan the son of Maachah, and Josphat the Mithnite, 44 Uzziel the Ashterathite, Shama and Jehiel the sons of Hothan the Aroerite, 45 Jedaiel the son of Shimri, and Joha his brother the Tizite, 46 Eliel the Mahavite, and Jeribai, and Josphaviah, the sons of Elnaam, and Ithma the Moabite, 47 Eliel, and Obed, and Jafiel the Mesobaitte.

A N N O T A T.

(n) 'Tis easy to observe by comparing this and the parallel place in 2 Sam. 23. how many Mistakes have been made here by Transcribers. I have corrected some of the Chief, as in v. 34.

(o) See 2 Sam. 23. 36. where this *Joel* is writ *Igal*. I have not stood to alter these Names so as to bring them to a Conformity, it being of no Importance, especially to a Common Reader, to have a right Notion of the Persons so differently express'd in the said two parallel Chapters.

(p) All that follow are not mention'd in 2 Sam. 23.

E

Chap.

IV.
Those that came
to David at Zik-
lag.

Chap. XII. Now these *that follow from v. 3—20.* are they that came to David to Ziklag, while he yet kept himself close or dar'd not appear openly in the land of Israel, because of Saul the son of Kish: and they were among the mighty Men, *that were* helpers of the War, *i. e.* went with him in the Expedition against the Amalekites from Ziklag, or others that he there undertook. 2 They were arm'd with Bows, and could use both the right hand and the left, in * flinging Stones, and shooting Arrows out of a Bow, * being of Saul's Brethren, even of the Tribe of Benjamin, if not of his nearer Relations; who must be mov'd thereto by some more than ordinary Cause, viz. either by David's respectful and pious Behaviour toward Saul, notwithstanding his causeless Malice against him, and their abhorrence to see so innocent a Person so violently persecuted; or further, by their own great Piety, which made them have a great regard to what God had made known to and by Samuel, concerning David's being design'd by him to be the next King of Israel. 3 The Chief was Ahiezer, then Joash, the sons of Shemaah the Gibeathite, and Jeziel, and Pelet, the sons of Azmaveth and Berachah, and Jehu the Antothite, 4 and Ismaiah the Gibeonite, a mighty Man among the thirty *that seem to have come to David at one time out of Benjamin,* and Captain over the said thirty; and Jeremiah, and Jahaziel, and Johanan, and Josabad the Gederathite, 5 Eluzai, and Jerimoth, and Bealiah, and Shemariah, and Shephatiah, the Harophite, 6 Elkanah, and Jesiah, and Azareel, and Joezer, and Jashobeam, the Korhites, 7 and Joelah, and Zebadiah the sons of Jeroham of Gedor, *who likely were the other more principal Persons among the thirty mention'd v. 4.* 8 And of the Gadites there separated themselves, leaving their respective Tribe and Families in order to come, unto David, into an Hold of the Wilderness probably of Ziph or Engaddi, and who continuing with him accompanied him afterward to Ziklag, as v. 1. Men of might, and Men of war fit for the Battle, that could handle Shield and Buckler, whose Faces were like the Faces of Lions, and were as swift as the Roes upon the Mountains, *i. e.* Men of very fierce Countenances, and very swift of Foot. 9 Ezer the first, Obadiah the second, Eliab the third, 10 Mishmannah the fourth, Jeremiah the fifth, 11 Attai the sixth, Eliel the seventh, 12 Johanan the eighth, Elzabad the ninth, 13 Jeremiah the tenth, Machbanai the eleventh. 14 These were of the sons of Gad, Captains of the Host, *that went in the Expedition mention'd in the next verse:* One of the least or most inferior of them was Captain over an hundred, and the Greatest Captains over a thousand in the said Expedition. 15 Namely these are they that went over Jordan in the first month, when it had overflown all his Banks, which is mention'd to shew their undaunted Courage, and they put to flight all them, probably Philistines that had taken possession of the Cities and Towns there deserted by the Israelites, after the overthrow of Saul

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Saul and his Army at or near mount Gilboa; namely the Cities and Towns of the Valleys adjoining to mount Gilboa, both toward the East, and toward the West. 16 And there came of the Children of Benjamin, and Judah, to an Hold unto David. 17 And David bearing thereof went out to meet them, and answer'd and said unto them, If ye be come peaceably unto me to help me, mine Heart shall be knit unto you: but if ye be come to betray me to mine Enemies, seeing there is no wrong in mine hands, the God of our Fathers look thereon, and rebuke it. 18 Then the Spirit came upon Amasai, who was Chief of the Captains of them that came then, *i. e. God powerfully mov'd Amasai*, and he said, Thine are we, David, and on thy side, thou son of Jesse: peace, peace be unto thee, and peace be to thine Helpers; for thy God helpeth thee, *as we perceive by the wonderful Deliverances he has hitherto vouchsaf'd thee from Saul*. Then David receiv'd them, and made or continued them Captains of the Band of Men they brought with them. 19 And there fell some of Manasseh to David, (when he came with the Philistines who were come against Saul to battle; but they, *i. e. David and his Men* helped them, *i. e. the Philistines* not, for the Lords of the Philistines, upon advisement, sent him away, saying, He will fall to his Master Saul, to the jeopardy of our Heads,) 20 *namely as he went back to Ziklag, there fell to him those aforementioned of Manasseh, *viz. Adnah, and Jozabad, and Jedaiel, and Michael, and Jozabad, and Elihu, and Zilthai*, Captains of the thousands that were of Manasseh. 21 And they helped David against the Band of the Rovers, *i. e. of the Amalekites that had burnt Ziklag &c.* for they were all mighty Men of valour, and they afore *v. 20. nam'd* were Captains in the Host they brought with them. 22 For at that time, *viz. after the Battle wherein Saul was slain*, day by day there came great Numbers to David to help him, until it, *viz. the Army that was with him*, was a great Host, like the Host of God, *i. e. a very great Host*.

23 And these that follow *v. 24 — 37.* are the Numbers of the Bands that were ready armed to the War, *if there should be occasion*, and came from the several Tribes to David to Hebron after the Death of Ishbosheth to *translate the Kingdom from the house of Saul to him, according to the Word of the Lord. 24 The Children of Judah, as they consented in general to make him King over them, so they of them that bare Shield and Spear, and attended on the King or made up part of his Army, were six thousand and eight hundred, ready armed to the War. 25 And tho' the other Tribes did not so generally agree, as to consent to make David King also over all the rest of Israel as well as Judah; yet considerable Numbers resorted to him out of all the other Tribes, and own'd him as their King, *viz. Of the Children of Simeon, mighty Men of valour for the War, seven thousand and one hundred.* 26 Of the Children of Levi,

V.
Those that came
to David at He-
bron.

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four thousand and six hundred. 27 And besides the common Levites aforemention'd, Jehoiada was the Leader of the Aaronites, i.e. of the Levites that were of Aaron's family, and so were Priests, and with him were three thousand and seven hundred. 28 And particularly Zadok the same probably that was afterwards made Highpriest, but who was at this time a young Man of mighty valour, and of his Father's house twenty and two Captains with their respective Companies. 29 And of the Children of Benjamin the kindred of Saul as being of the same Tribe with him, three thousand: which was but a small Number in comparison of those that came from each other Tribe. And the reason was for that *as yet the greatest part of them adher'd to the house of Saul, as being of their own Tribe, and had kept the Ward of the house of Saul, i.e. were the Guards to his Grandson whom they look'd on as the next lawful Heir to the Crown. 30 And of the Children of Ephraim, twenty thousand and eight hundred, mighty Men of valour, famous throughout the house of their Fathers. 31 And of the half Tribe of Manassih West of Jordan, eighteen thousand, which were express'd or chosen by name out of the whole Body of that half Tribe, to come and make David King. 32 And of the Children of Issachar, which were Men that had understanding of the Times or of Worldly Affairs, so as to know what Israel ought to do for the best in common Policy: the Heads or principal Persons of them were two hundred, and all the rest of their Brethren or Tribe was at their Command or Beck. 33 Of Zebulun, such as went forth to Battle, expert in War, with all instruments of War, fifty thousand, which could keep Rank, being well disciplin'd, and such as would stand their Ground when assaulted, for they were not of double Heart, i.e. were never doubtful what they should do for want of Courage, viz. whether they should fight or run, but so resolutely courageous as to resolve to dy rather then stir or run from their Enemy. 34 And of Naphtali a thousand Captains, and with them with Shield and Spear thirty and seven thousand. 35 And of the Danites expert in War, twenty and eight thousand and six hundred. 36 And of Asher such as went forth to Battle, expert in War, forty thousand. 37 And on the other side of Jordan, of the Reubenites, and the Gadites, and of the half Tribe of Manassih, with all manner of instruments of War for the Battle, an hundred and twenty thousand. 38 All these Men of War that could keep Rank, came with a perfect Heart or sincere Intention and Affection to Hebron, to make David King over all Israel after the Death of Ishbosheth. And all the rest also of Israel, that did not come to Hebron except only the Benjamites, v. 29. were of one Heart or Mind to make David King. 39 And there they were with David three days, eating and drinking: for their Brethren had prepar'd Provision enough and suitable for to entertain them. 40 *Namely not only they that were of the Tribes nigh them,

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them, *i. e.* *nigh Hebron, but* and even * from Issachar, and Zebulun, and Naphtali, * they had brought Bread on Asses, and on Camels, and on Mules, and on Oxen, and Meat, Meal, Cakes of Figs, and Bunches of Raisins, and Wine, and Oyl, and Oxen, and Sheep abundantly, for there was extraordinary Joy in Israel, *for an happy End being put to their Division by their Union under such a King.*

S E C T. IV. N. 2.

Containing an Account of David's Reign, From bringing up the Ark from Kirjath-jearim, To the War with the Ammonites: Which takes up Chap. XIII. 1 — XVIII. ult.

Chap. XIII. And David consulted with the Captains of thousands, and hundreds, and with every Leader or leading Man as being in Authority. 2 And David said unto them as the Representatives of all the Congregation of Israel, If it seem good unto you, and that it be the Will of the Lord our God whom I purpose also to consult, let us send abroad unto our Brethren every where, that are left in all the land of Israel, and with them also to the Priests and Levites which are in their Cities and Suburbs, that they may gather themselves unto us. 3 And let us bring, with due Solemnity and Attendance as a Mark of our Reverence to God, the Ark of our God to us here at Jerusalem: for it is not fitting, and indeed no other than a sort of Slight, that it should have continued so long as it has where it is: but you know how it came to pass that we enquir'd not at it in the days of Saul, viz. partly by reason of the Wars we were engag'd in, and partly or chiefly by reason of Saul's not having any due Concern for Religion. 4 And all the Congregation said, that they would do so: for the thing was right in the eyes of all the People, viz. that if it pleas'd God the Ark should be brought to Jerusalem, it ought to be brought in a most Solemn manner, and consequently to be attended by the most principal Persons as well as great Numbers of Others. 5 So David having consulted God, and God having approv'd of his Intention, gather'd a suitable number of Persons out of all Israel together, from Sihor a little River of Egypt, that divided Egypt from Canaan South-ward, even unto the entering or border of Hemath, a Country adjoining to Canaan North-ward: (so that the said Expression denotes, from one end of the land of Israel to the other :) to bring the Ark of God from Kirjath-jearim. 6 And David went up, and all Israel to Baalah, that is, to Kirjath-jearim, which belong'd to Judah, to bring up thence the Ark of God the Lord, that dwelleth between the Cherubims, whose name is call'd on it. 7 And they carried the Ark of God in a new Cart, out of the house of Abinadab: and Uzza and Ahio drive.

1.
The Ark is brought
from Kirjath-jearim,
and left with
Obed-edom.

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drave the Cart. 8 And David and all Israel play'd before God, with all their Might, and with Singing, and with Harps, and with Psalteries, and with Timbrels, and with Cymbals, and with Trumpets. 9 And when they came unto the Threshing-floor of Chidon *otherwise call'd Nachon*, Uzza put forth his hand to hold the Ark, for the Oxen stumbled. 10 And the anger of the Lord was kindled against Uzza, and he smote him, because he put his hand to the Ark: and there he dy'd before God. 11 And David was displeas'd, because the Lord had made a breach upon Uzza; wherefore that place is call'd Perez-uzza unto this day. 12 And David was afraid of God that day, saying, How shall I bring the Ark of God home to me? 13 So David brought not the Ark home to himself to the City of David, but carried it aside into the house of Obed-edom the Gittite. 14 And the Ark of God remain'd with the Family of Obed-edom in his house three months. And the Lord blessed the house of Obed-edom, and all that he had.

Mar. II. 27.

King Hiram's
Friendship to David.

Chap. XIV. Now *tho' David consulted with his Great Men about bringing up the Ark, (as Chap. 13. 1.) as soon as he had taken the Fort of Zion at Jerusalem, and intended to dwell there himself; yet he did not presently fetch the Ark from Kirjath-jearim, but judg'd it requisite first to build an House for himself at Jerusalem, that so he might the better provide for the Ark's Reception, when it was brought to Jerusalem. Accordingly before the Ark was brought thither, Hiram King of Tyre sent Messengers to David, and Timber of Ceders, with Masons and Carpenters, to build him an House.* 2 And David perceiv'd that the Lord had confirm'd him King over Israel, for his Kingdom was lift up on high, because of his People Israel.

III.
David's Wives
and Children.

3 And David took more Wives and Concubines at Jerusalem: and David begat more Sons and Daughters. 4 Now these are the names of his Children which he had in Jerusalem; Shammua, and Shobab, Nathan, and Solomon, 5 and Ibhar, and Elishua, and Elpalet, 6 and Nogah, (*which two last are not mention'd 2 Sam. 5. 15. because as is thought they were not then living; tho' Ezra thought fit to mention them here, all the rest being dead as well as those two, when he writ this;*) and Nepheg, and Japhia, 7 and Elishama, and Beeliada, and Eliphalet.

IV.
His two Victories
over the Philistines.

8 And when the Philistines heard that David was anointed King over all Israel, all the Philistines went up to seek David: and David heard of it, and went out against them. 9 And the Philistines came and spread themselves in the valley of Rephaim. 10 And David enquir'd of God, saying, Shall I go up against the Philistines? and wilt thou deliver them into mine hand? And the Lord said unto him, Go up, for I will deliver them into thine hand. 11 So they came up to Baal-perazim, and David smote them there. Then David said, God hath broken in upon mine Enemies by mine hand, like the breaking forth of Waters; therefore

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therefore they call'd the name of that place, Baal-perazim. 12 And when they had left their gods there, David gave a Commandment, and they were burnt with fire. 13 And the Philistines yet again spread themselves abroad in the Valley. 14 Therefore David enquir'd again of God; and God said unto him, Go not up after them, turn away from them, and come upon them over against the Mulberry-trees. 15 And it shall be, when thou shalt hear a sound of going in the Tops of the Mulberry-trees, that then thou shalt go out to Battle: for God is gone forth before thee, to smite the Host of the Philistines. 16 David therefore did as God commanded him: and they smote the Host of the Philistines from Gibeon even to Gazar. 17 And the Fame of David went out into all the neighbouring Lands; and the Lord brought, by means of the said Fame concerning his Valour and Success in War, the fear of him on all the neighbouring Nations.

Chap. XV. * Now by this time David had made him several Houses, ^{V. The Ark is brought from Obed-edom's house to Jerusalem.} or a very large Palace with several Apartments as large as common Houses, for his several Wives and their Children, in the City of David, and prepar'd a place for the Ark of God, and pitch'd for it a new Tent or Tabernacle, That made in Moses time being at Gibeon, and grown so far to decay, that David thought he had better prepare a new one than repair the old. 2 Then David went to fetch the Ark from Kirjath-jearim, and on account of Uzza's Death left it with Obed-edom, as Chap. 13. Being return'd to Jerusalem, after some time David having consider'd what should have been the Cause of God's so severely punishing Uzza, and likely consulted Nathan and others about it, found it was because Care had not been taken to bring the Ark according as God had expressly prescrib'd in the Law. And thereupon David said to the Great Persons about him, I understand now wherein our Miscarriage lay afore in bringing the Ark from Kirjath-jearim: namely by the Law * the Ark of God ought to be carried no other way than by the Levites on their Shoulders: for them hath the Lord chosen to carry the Ark of God on their Shoulders, and to minister unto him for ever in this as well as other respects: So that our Fault lay in carrying the Ark on a Cart. Wherefore now I will go and fetch the Ark, as it ought to be brought, from Obed-edom with whom it was afore left. 3 And David gather'd together all Israel to Jerusalem, as afore, (they having been dismiss'd on the Disaster that befel Uzza, and gone to their respective Homes,) to bring up the Ark of the Lord unto his place, which he had prepar'd for it. 4 And David assembled the Children of Aaron, and the Levites. 5 Of the sons of Kohath: Uriel the Chief, and his Brethren an hundred and twenty. 6 Of the sons of Merari: Asaiah the Chief, and his Brethren two hundred and twenty. 7 Of the sons of Gershom: Joel the Chief, and his Brethren an hundred and thirty. 8 Of the sons of Elizaphan a Kohathite: Shemaiah the

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the Chief, and his Brethren two hundred. 9 Of the sons of Hebron likewise a Kobathite: Eliel the Chief, and his Brethren fourscore. 10 Of the sons of Uzziel a Kobathite also: Amminadab the Chief, and his Brethren an hundred and twelve. 11 And *when they were come to Jerusalem* David call'd for Zadok and Abiathar the Priests, and for the Levites *aforemention'd by name, viz. for Uriel, Asaiah, and Joel, Shemaiah, and Eliel, and Amminadab,* 12 and said unto them, Ye are the Chief of the Fathers of the Levites: sanctify your selves *by washing your Garments and Bodies, and abstaining from your Wives, &c.* both ye and your Brethren, that you may be fit to bring up the Ark of the Lord God of Israel unto the place that I have prepar'd for it. 13 For because ye did it not at the first *time thus sanctify your selves, as well as for other reasons,* the Lord our God made a Breach, *i. e. let his Anger break forth upon us; namely for that we fought him not, i. e. did not perform the service of bringing up the Ark after the due order or manner prescrib'd by him in the Law.* 14 So the Priests and the Levites sanctify'd themselves to bring up the Ark of the Lord God of Israel. 15 And the Children of the Levites, *viz. the Kobathites* * carried the Ark of God upon their Shoulders, with the Staves thereon, as Moses commanded, according to the Word of the Lord. 16 And David spake to the Chief of the Levites, to appoint *such of their Brethren as were most skilful or fit to be the Singers and Players with instruments of Musick, Psalteries, and Harps, and Cymbals, also sounding with Wind-musical Instruments,* * and by lifting up the Voice or by Vocal Musick, with or in token of Joy. 17 So the Levites in Chief appointed Heman the son of Joel: and of his Brethren, Asaph the son of Berechiah: and of the sons of Merari their Brethren, Ethan the son of Kushaiah. 18 And with them their Brethren of the second degree, Zechariah, Ben, and Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maaseiah, and Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and Jeiel, the Porters. 19 So the Singers, Heman, Asaph, and Ethan, were appointed to sound with Cymbals of Brass. 20 And Zechariah, and Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maaseiah, and Benaiah, with Psalteries in Alamoth, *i. e. according to a certain Tune so call'd;* 21 and Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and Jeiel, and Azariah, with Harps in Sheminith, *probably another sort of Tune which is said to excel, as being a very high Tune, or to be sung with a very high Voice.* 22 And Chenaniah * was Chief of the Levites for Song, *i. e. to teach them how to sing, and keep true time, namely he instructed about the Song, because he was skilful.* 23 And Berechiah and Elkanah were two Door-keepers of the Tent for the Ark. 24 And Shebaniah, and Jehoshaphat, and Nethaneel, and Amasai, and Zechariah, and Benaiah, and Eliezer the Priests, did blow with the Trumpets before the Ark of God: and

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and Obed-edom, and Jehiah were *two other* Door-keepers for the Ark. 25 So David, and the Elders of Israel, and the Captains over thousands, went to bring up the Ark of the Covenant of the Lord, out of the house of Obed-edom with Joy. 26 And it came to pass when God helped the Levites that carried the Ark of the Covenant of the Lord, *i. e. preserv'd them from committing any new Error, so as to cause him to punish any of them again*, that they offer'd seven Bullocks, and seven Rams *on their own Account, or by way of returning Thanks to God for having so helped them, or preserv'd them from any Error*. 27 And David was clothed with a Robe of fine Linen, and all the Levites that bare the Ark, and the Singers, and Chenaniah the Master of the Song, with the Singers: David also had upon him an Ephod of Linen. 28 Thus all Israel brought up the Ark of the Covenant of the Lord with Shouting, and with sound of the Cornet, and with Trumpets, and with Cymbals, making a noise with Psalteries and Harps. 29 And it came to pass, as the Ark of the Covenant of the Lord came to the City of David, that Michal the daughter of Saul looking out at a window, saw King David dancing and playing: and she despis'd him in her heart. Chap. XVI. So they brought the Ark of God, and set it in the midst of the Tent that David had pitch'd for it: and they offer'd Burnt-sacrifices, and Peace-offerings before God. 2 And when David had made an end of offering the Burnt-offerings, and the Peace-offerings, he blessed the People in the name of the Lord. 3 And he dealt to every one of Israel, both Man and Woman, to every one a loaf of Bread, and a good piece of Flesh, and a flagon of Wine.

4 And he appointed certain of the Levites to minister before the Ark of the Lord, and to *rehearse his Works, and to thank and praise the Lord God of Israel: 5 Asaph the Chief, and next to him Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed-edom: *namely Jeiel with Psalteries, and with Harps; but Asaph made a sound with Cymbals. 6 Benaiah also and Jahaziel the Priests, with Trumpets *constantly at *Morning and Evening Service*, before the Ark of the Covenant of God. 7 Then on that day, David deliver'd first this *following Psalm to thank, i. e. to be sung by way of Thanksgiving to the Lord daily in Divine Service; to which end it was deliver'd into the hand of Asaph and his Brethren. Which Psalm being wholly made up of parts of three Psalms (9) in the Book of Psalms, needs not be here paraphras'd. It stands thus.* 8 Give thanks unto the Lord,

VI.
The solemn Service and Sacrifices at the setting the Ark in its place, and appointed to be daily used.

A N N O T A T.

(9) Namely Part of Psal. 105. makes up All from v. 7. of this Chapter to v. 22. inclusively; and Psal. 96. makes up All from v. 23 to v. 33; and Psal. 106. v. 1, 47 and 48 makes up the three last Verses of the Psalm here set down, or v. 34, 35 and 36. of this Chapter.

F

call

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call upon his Name, make known his deeds among the People. 9 Sing unto him, sing Psalms unto him, talk you of all his wondrous Works. 10 Glory ye in his holy Name, let the heart of them rejoyce that seek the Lord. 11 Seek the Lord and his strength, seek his face continually. 12 Remember his marvellous Works that he hath done, his Wonders, and the Judgments of his mouth. 13 O ye seed of Israel his servant, ye children of Jacob his chosen ones. 14 He is the Lord our God, his Judgments are in all the Earth. 15 Be ye mindful always of his Covenant: the Word which he commanded to a thousand Generations; 16 even of the Covenant which he made with Abraham, and of his Oath unto Isaac: 17 and hath confirm'd the same to Jacob for a Law, and to Israel for an everlasting Covenant, 18 saying, Unto thee will I give the Land of Canaan, the Lot of your Inheritance. 19 When ye were but few, even a few, and Strangers in it: 20 and when they went from Nation to Nation, and from one Kingdom to another People: 21 He suffer'd no Man to do them wrong: yea, he reprov'd Kings for their sakes, 22 saying, Touch not mine Anointed, and do my Prophets no harm. 23 Sing unto the Lord all the Earth: shew forth from day to day his Salvation. 24 Declare his Glory among the Heathen: his marvellous Works among all Nations. 25 For great is the Lord, and greatly to be prais'd: he also is to be fear'd above all gods. 26 For all the gods of the People are Idols: but the Lord made the Heavens. 27 Glory and Honour are in his presence, Strength and Gladness are in his place. 28 Give unto the Lord, ye Kindreds of the People, give unto the Lord glory and strength. 29 Give unto the Lord the Glory due unto his Name: bring an Offering and come before him, worship the Lord in the beauty of Holiness. 30 Fear before him all the Earth: the World also shall be stable, that it be not mov'd. 31 Let the Heavens be glad, and let the Earth rejoyce: and let Men say among the Nations, The Lord reigneth. 32 Let the Sea roar, and the fulness thereof: let the Fields rejoyce, and all that is therein. 33 Then shall the Trees of the Wood sing out at the presence of the Lord, because he cometh to judge the Earth. 34 O give thanks to the Lord, for he is good: for his Mercy endureth for ever. 35 And say ye, Save us, O God of our Salvation, and gather us together, and deliver us from the Heathen that we may give thanks to thy holy Name, and glory in thy Praise. 36 Blessed be the Lord God of Israel for ever and ever: and all the People said, Amen, and praised the Lord. 37 So he, *i. e. David* left there before the Ark of the Covenant of the Lord, Asaph and his Brethren to minister before the Ark * constantly, as every day's Work requir'd: 38 and Obed-edom *mention'd v. 5.* with their Brethren, threescore and eight: *Another* Obed-edom also the son of Jeduthun, and Hosah to be * Door-keepers: 39 and Zadok the Priest, and his Brethren the

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the Priests, *David appointed to minister before the old Tabernacle of the Lord made in Moses days, and which was now set up in the high Place that was at Gibeon; 40 namely to offer Burnt-offerings unto the Lord, upon the Altar of Burnt-offering continually morning and evening, and to do according to all that is written in the Law of the Lord, which he commanded Israel. 41 And with them at Gibeon were Heman and Jeduthun to take care of the Musical part of Divine Service, and the rest that were chosen to that purpose, who are or were express'd by name, to attend at Gibeon with Singing and Musick daily to give thanks to the Lord, because his Mercy endureth for ever. 42 And to this end with them Heman and Jeduthun with Trumpets and Cymbals, for those that should make a sound, and with other musical Instruments for the Service of God: and the sons of Jeduthun were Door-keepers. 43 And when they had sacrificed as v. 1 and 2. and sung the Psalm afore set down verse 8—36. and feasted as v. 3. then all the People departed every Man to his House: and David return'd to bless his House.*

Chap. XVII. Now it came to pass as David sat in his house, that David said to Nathan the Prophet, Lo, I dwell in an house of Cedars, but the Ark of the Covenant of the Lord remaineth under Curtains. 2 Then Nathan said unto David, Do all that is in thine Heart, for God is with thee. 3 And it came to pass the same night, that the Word of God came to Nathan, saying, 4 Go and tell David my Servant, Thus saith the Lord, Thou shalt not build me an House to dwell in. 5 For I have not dwelt in an House since the day that I brought up Israel, unto this day, but have gone from one place where the Tent was pitch'd for my Ark &c. to another place where the said Tent was pitch'd again, namely from one place where the Tabernacle was so pitch'd for me to dwell in during its stay there, to another place where the said Tabernacle was so pitch'd. 6 Wheresoever I have walk'd with all Israel, spake I a Word to any of the Judges of Israel, (whom I commanded to feed my People) saying, Why have ye not built me an house of Cedars? 7 Now therefore thus shalt thou say unto my servant David, Thus saith the Lord of Hosts, I took thee from the Sheep-cote, even from following the Sheep, that thou shouldst be Ruler over my People Israel: 8 and I have been with thee whithersoever thou hast walked, and have cut off all thine Enemies from before thee, and have made thee a name like the name of the great Men that are in the Earth. 9 Also I will ordain a place for my People Israel, and will plant them, and they shall dwell in their place, and shall be mov'd no more; neither shall the Children of Wickedness waste them any more: (as at the beginning, 10 and since the time that I commanded Judges to be over my People Israel;) moreover, I will subdue all thine Enemies. Furthermore, I tell thee, that the Lord will build thee an House. 11 And it shall come to pass,

VII.

God approves of
the Intention to
build him an
House or Temple.

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when thy days be expir'd that thou must go to be with thy Fathers, that I will raise up thy Seed after thee, which shall be of thy Sons, and I will establish his Kingdom. 12 He shall build me an House, and I will establish his Throne for ever. 13 I will be his Father, and he shall be my son, and I will not take my Mercy away from him, as I took it from him that was before thee. 14 But I will settle him in mine House, * namely in my Kingdom for ever, and his Throne shall be establish'd for evermore. 15 According to all these Words, and according to all this Vision, so did Nathan speak unto David. 16 And David the King came, and sat before the Lord, and said, Who am I, O Lord God, and what is mine House, that thou hast brought me hitherto? 17 And yet this was a small thing in thine eyes, O God, for thou hast also spoken of thy servant's House for a great while to come, and hast regarded me, *not after the manner of Men who are not wont to have such Regard to a Shepherd; for thou hast regarded me according to the Estate of, i. e. as if I had been a Man of High degree, O Lord God.* 18 What can David speak more to thee for the honour of thy Servant? for thou knowest thy Servant. 19 O Lord, for thy Servant's sake, and according to thine own heart hast thou done all this Greatness, in making known all these great things. 20 O Lord, there is none like thee, neither is there any God besides thee, according to all that we have heard with our ears. 21 And what one Nation in the Earth, is like thy People Israel, whom God went to redeem to be his own People, to make thee a name of Greatness and Terribleness, by driving out Nations from before thy People whom thou hast redeem'd out of Egypt? 22 For thy People Israel didst thou make thine own People for ever, and thou, Lord, becamest their God. 23 Therefore now, Lord, let the thing that thou hast spoken concerning thy Servant, and concerning his House, be establish'd for ever, and do as thou hast said. 24 Let it even be establish'd, that thy Name may be magnify'd for ever, saying, The Lord of Hosts is the God of Israel, even a God to Israel: and let the House of David thy servant be establish'd before thee. 25 For thou, O my God, hast told thy Servant, that thou wilt build him an House: therefore thy Servant hath found in his heart to pray before thee. 26 And now, Lord, (thou art God, and hast promis'd this Goodness unto thy Servant.) 27 Now therefore let it please thee to bless the House of thy Servant, that it may be before thee for ever: for thou bledest, O Lord, and it shall be blessed for ever.

Mar. VIII. 28.

David's Victories
over the Philis-
tines, Moabites &
Syrians.

Chap. XVIII. Now after this, it came to pass, that David smote the Philistines, and subdu'd them, and took Gath and her Towns out of the hand of the Philistines. 2 And he smote Moab; and the Moabites became David's servants, and brought gifts. 3 And David smote Hadadzer King of Zobah unto Hamath, as he went to establish his Dominion by

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by the river Euphrates. 4 And David took from him a thousand Chariots, and seven thousand Horsemen, and twenty thousand Footmen: David also houghed all the Chariot-horses, but reserv'd of them for an hundred Chariots. 5 And when the Syrians of Damascus came to help Hadarezer King of Zobah, David slew of the Syrians two and twenty thousand Men. 6 Then David put Garisons in Syria of Damascus, and the Syrians became David's servants, and brought gifts. Thus the Lord preserv'd David whithersoever he went. 7 And David took the shields of Gold that were on the Servants of Hadarezer, and brought them to Jerusalem. 8 Likewise from Tibhath, and from Chun, *otherwise call'd Betai and Berothai*, Cities of Hadarezer, brought David very much Brass, wherewith Solomon made the brasen Sea, and the Pillars, and the Vessels of Brass.

9 Now when Tou or Toi King of Hamath heard how David had smitten all the Host of Hadarezer King of Zobah: 10 he sent Hadoram or Joram his son to King David, to enquire of his Welfare, and to congratulate him, because he had fought against Hadarezer, and smitten him, (for Hadarezer had warr'd with Tou,) and with him all manner of Vessels of Gold, and Silver, and Brass. 11 Them also King David dedicated unto the Lord, with the Silver and the Gold that he brought from all these Nations; from Edom, and from Moab, and from the Children of Ammon, and from the Philistines, and from Amalek.

IX.
Toi congratulates
David.

12 * Namely, *whereas v. 11. mention is made of Edom, it is to be known David got him still (r) a greater Name, when he, with or by an Army under the Command of Abishai the son of Zeruiah, had slew of the Edomites in the valley of Salt, eighteen thousand.* 13 And he put Garisons in Edom; and all the Edomites became David's servants.

X.
David subdues
the Edomites.

Thus the Lord preserv'd David whithersoever he went. 14 So David reign'd over all Israel, and executed Judgment and Justice among all his People. 15 And Joab the son of Zeruiah was over the Host, and Jehoshaphat the son of Ahilud, Chancellor. 16 And Zadok the son of Ahitub, and Abimelech the son of Abiathar, were the Priests; and Shavsha or Seraiah was Secretary; 17 and Benaiah the son of Jehoiada was over the Cherethites, and the Pelethites: and the sons of David were Chief about the King.

XI.
David's Chief
Officers.

S E C T. IV. N°. 3.

Containing an Account of David's subduing the Ammonites, and Syrians, and Philistines; particularly of killing three Giants: Which takes up Chap. XIX and XX.

(r) Compare 1 Sam. 8. 13.

Chap.

I.
The Ammonites
and Syrians are
defeated.

Chap. XIX. Now it came to pass after this, that Nahash the King of the Children of Ammon died, and his son reign'd in his stead. 2 And David said, I will shew kindness unto Hanun the son of Nahash, because his Father shew'd kindness to me. And David sent Messengers to comfort him concerning his Father: so the Servants of David came into the land of the Children of Ammon, to Hanun, to comfort him. 3 But the Princes of the Children of Ammon said to Hanun, Thinkest thou that David doth honour thy Father, that he hath sent Comforters unto thee? are not his Servants come unto thee for to search, and to overthrow, and to spy out the Land? 4 Wherefore Hanun took David's Servants, and shav'd them, and cut off their Garments in the midst hard by their Buttocks, and sent them away. 5 Then there went Certain, and told David how the Men were serv'd; and he sent to meet them, (for the Men were greatly ashamed,) and the King said, Tarry at Jericho until your Beards be grown, and then return. 6 And when the Children of Ammon saw that they had made themselves odious to David, Hanun and the Children of Ammon sent a thousand talents of Silver to hire them Chariots and Horsemen out of Mesopotamia, *i. e. from the Syrians of Beth-rehob and Ish tob*, and out of Syria-maachah, and out of Zobah. 7 So they hir'd thirty and two thousand *Footmen and Men to fight in Chariots, viz. twenty (s) thousand Footmen of the Syrians of Beth-rehob and Zoba, and twelve thousand of the Syrians of Ish tob, and a thousand Men more of the King of Maachah and his People*, who came and pitch'd before Medeba. And the Children of Ammon gather'd themselves together from their Cities, and came to battle. 8 And when David heard of it, he sent Joab, and all the Host of the mighty Men. 9 And the Children of Ammon came out, and put the Battle in array before the gate of the City: and the Kings that were come, were by themselves in the Field. 10 Now when Joab saw that the Battle was set against him, before and behind, he chose out of all the choice of Israel, and put them in array against the Syrians. 11 And the rest of the People he deliver'd unto the hand of Abishai his brother, and they set themselves in array against the Children of Ammon. 12 And he said, If the Syrians be too strong for me, then thou shalt help me: but if the Children of Ammon be too strong for thee, then I will help thee. 13 Be of good Courage, and let us behave our selves valiantly for our People, and for the Cities of our God: and let the Lord do that which is good in his sight. 14 So Joab and the People that were with him, drew nigh before the Syrians, unto the Battle; and they fled before him. 15 And when the Children of Ammon saw that the Syrians were fled, they likewise fled before Abishai his brother, and enter'd into the City. Then Joab came to Jerusalem.

(s) Compare 1 Sam. 10. 6.

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16 And when the Syrians saw that they were put to the worse before Israel, they sent Messengers, and drew forth the Syrians that were beyond the River: and Shophach the Captain of the Host of Hadarezer, went before them. 17 And it was told David, and he gather'd all Israel, and pass'd over Jordan, and came upon them, and set the Battle in array against them: so when David had put the Battle in array against the Syrians, they fought with him. 18 But the Syrians fled before Israel, and David slew of the Syrians seven thousand Men, which fought in seven hundred Chariots, as 2 Sam. 10. 18. whence it appears that they fought ten in a Chariot, and forty thousand Footmen, and kill'd Shophach the Captain of the Host. 19 And when the servants of Hadarezer saw that they were put to the worse before Israel, they made peace with David, and became his Servants: neither would the Syrians help the Children of Ammon any more.

II.
The Syrians are
defeated a second
time.

Chap. XX. And it came to pass, that after the year was expir'd, at the time that Kings go out to Battle, Joab led forth the Power of the Army, and waited the Country of the Children of Ammon, and came and besieg'd Rabbah, (but David tarried at Jerusalem,) and Joab smote Rabbah, and destroy'd it. 2 And David took the Crown of their King from off his Head, and found * the value of it to be a talent of Gold, and there were precious Stones in it, and it was set upon David's head; and he brought also exceeding much Spoil out of the City. 3 And he brought out the People that were in it, and cut them with Saws, and with Harrows of Iron, and with Axes: even so dealt David with all the Cities of the Children of Ammon. And David and all the People return'd to Jerusalem.

III.
Rabbah the Ca-
pital City of the
Ammonites is
taken.

4 And it came to pass after this, viz. after the Murder of Amnon by Absalom, and Absalom's Rebellion and Death, &c. that there arose War at Gezer or Gob with the Philistines, at which time Sibbechai the Hushathite slew Sippai that was of the Children of the Giant, and they were subdu'd. 5 And there was War again with the Philistines, and Elhanan the son of Jair slew Lahmi the brother of Goliath the Gittite, whose Spear-staff was like a Weaver's Beam. 6 And yet again there was War at Gath, where was a Man of great Stature, whose Fingers and Toes were four and twenty, six on each hand, and six on each foot: and he also was the son of the Giant. 7 But when he defy'd Israel, Jonathan the son of Shimea, David's brother, slew him. 8 These were born unto the Giant in Gath; and they fell by the hand of David, and by the hand of his Servants.

IV.
Three Over-
throws of the Phi-
listines, and three
Giants slain.

S E C T. IV. N^o. 4.

Containing an Account of David's Reign, from his Numbring the People to his Death: As also a large Account of his Regulations in Reference to the Service of the Tabernacle, to the Management of the Kingdom, &c. Which takes up Chap. XXI. 1 — XXIX. 22.

I.
A Plague is sent
for David's Num-
bring the People.

Chap. XXI. And Satan stood up, as Accusers were wont to do in the Jewish Courts, against Israel, i. e. to accuse the Israelites of some Sin, and to represent it unto God as a Reason to punish them; and hereupon God was pleas'd to permit Satan to tempt David as follows, and accordingly he provok'd or by his Temptations prevail'd on David to number Israel. 2 And David said to Joab, and to the Rulers of the People, Go number Israel from Beer-sheba even to Dan; and bring the number of them to me, that I may know it. 3 And Joab answer'd, The Lord make his People an hundred times so many more as they be: but my Lord the King, are they not all my Lord's servants? why then doth my Lord require this thing? why will he be a cause of Trespas to Israel? 4 Nevertheless, the King's word prevail'd against Joab: wherefore Joab departed, and went throughout all Israel, and came to Jerusalem. 5 And Joab gave the Sum of the number of the People unto David. And all they of Israel were a thousand thousand and an hundred thousand Men that drew Sword: and Judah was four hundred threescore and ten thousand Men that drew Sword; where the difference between the Numbers here mention'd and those 2 Sam. 24. 9. is thought to arise, by the standing Legions or Forces of Israel being here reckon'd, which are omitted in the forecited place of Samuel; and the standing Forces of Judah on the contrary be here omitted, which are reckon'd in the other place. 6 But Levi and Benjamin counted he not among them: for the King's Word was abominable or very displeasing to Joab, and therefore being quite tir'd of it, he broke it off before he had taken the Number of these two Tribes. 7 And God was displeas'd with this thing, therefore he smote Israel, it being for their Sins that God permitted Satan to tempt David to number the People. 8 And David said unto God, his Conscience now pricking him for what he had done, I have sinn'd greatly, because I have done this thing: but now, I beseech thee, do away the Iniquity of thy Servant, for I have done very foolishly. 9 And the Lord spake unto Gad, David's Seer, saying, 10 Go and tell David, saying, Thus saith the Lord, I offer thee three things, choose thee one of them, that I may do it unto thee. 11 So Gad came to David, and said unto him, Thus saith the Lord, Choose thee 12 either seven

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as it seems to have been at first propos'd, but afterward on David's Petition to be lessen'd to three years Famine, or three months to be destroy'd before thy Foes, (while that the Sword of thine Enemies overtake thee) or else three days the Sword of the Lord, even the Pestilence in the Land, and the Angel of the Lord destroying throughout all the Coasts of Israel: now therefore advise thy self, what Word I shall bring again to him that sent me. 13 And David said unto Gad, I am in a great strait: let me fall now into the hand of the Lord, (for very great are his Mercies,) but let me not fall into the hand of Man. 14 So the Lord sent Pestilence upon Israel: and there fell of Israel seventy thousand Men.

15 And God sent the Angel unto Jerusalem to destroy it: and as he was destroying, the Lord beheld *the Repentance and Humiliation of David and his Great Men, as v. 16.* and he repented him of the evil, and said to the Angel that destroyed, It is enough, stay now thine hand. *Namely the Angel of the Lord stood by the Threshing-floor of Ornan or Araunah the Jebusite: 16 and David lift up his eyes, and saw the Angel of the Lord stand between the Earth and the Heaven, having a drawn Sword in his Hand stretch'd out over Jerusalem: then David and the Elders of Israel, who were cloth'd in Sackcloth, fell upon their Faces. 17 And David said unto God, Is it not I that commanded the People to be number'd? even I it is that have sinn'd and done evil indeed; but as for these Sheep, what have they done? let thine hand, I pray thee, O Lord my God, be on me, and on my Father's House, but not on thy People, that they should be plagu'd. *And God beholding this Humiliation of David and the Elders, as v. 15. He repented of the evil, and made the Plague to cease.* 18 Then the Angel of the Lord commanded Gad to go presently and say to David, that David should go up and set up an Altar unto the Lord, in the Threshing-floor of Ornan the Jebusite. 19 And David went up presently at the saying of Gad, which he spake in the Name of the Lord. 20 *Now Ornan turn'd back, and saw the Angel as mention'd v. 16. and being thereupon affrighted, he and his four Sons who were with him hid themselves. Now Ornan was threshing Wheat. 21 And as David came to Ornan, Ornan looked and saw David, and went out of the Threshing-floor, and bow'd himself to David with his face to the Ground. 22 Then David said to Ornan, Grant me the place of this Threshing-floor, that I may build an Altar therein unto the Lord: thou shalt grant it me for the full price, that the Plague may be stay'd from the People, by offering Sacrifice there according to God's Command. 23 And Ornan said unto David, Take it to thee, and let my Lord the King do that which is good in his eyes: lo, I give thee the Oxen also for Burnt-offerings, and the Threshing-instruments for Wood, and the Wheat for the Bread-offering,

G

I give

II.
The Plague
is stop'd.

P A R A P H R A S E.

I give it all. 24 And King David said to Ornan, Nay, but I will verily buy it for the full price: for I will not take that which is thine for the Lord, nor offer Burnt-offerings without Cost. 25 So David gave to Ornan for the place six hundred Shekels of Gold by weight, *viz. he paid for the bare Threshing-floor and Oxen fifty Shekels of Silver, as 2 Sam. 24. 24. and for all the Ground about it, out of which the Courts of God's House or the Temple was afterwards made, he paid six hundred Shekels of Gold.* 26 And David built there an Altar unto the Lord, and offer'd Burnt-offerings and Peace-offerings, and call'd upon the Lord, and he answer'd him from Heaven by Fire upon the Altar of Burnt-offering. 27 And the Lord commanded the Angel, and he put up his Sword again into the Sheath thereof, *after the Sacrifice was offer'd, it being till then brandish'd over Jerusalem.*

III.
David is ascer-
tain'd of the place
where the Temple
was to be built,
and prepares for it.

28 *After that time, when David saw that the Lord had answer'd him, *i. e. granted his Request, by means of the Sacrifice offer'd on the Altar in the Threshing-floor of Ornan the Jebusite, God having given the highest Token of his gracious Acceptance of the said Sacrifice by his sending Fire from Heaven to consume it; then he sacrificed there for the future on the said Altar, not thinking himself oblig'd to go any more to Gibeon to offer on the old Altar of Burnt-offering.* 29 For the Tabernacle of the Lord which Moses made in the Wilderness, and the Altar of the Burnt-offering, were at that season in the High place at Gibeon. 30 But David could not go before it to *seek the Mercy of God by offering thereon, *at the time the Angel appear'd over Jerusalem with a Sword in his hand; for he was afraid to stir, because of the Sword of the Angel of the Lord, which he saw (v. 16.) and at the sight whereof he and the Elders fell on their faces, lying in that humble Posture till God came to David with a Command from the Angel, to go and set up an Altar in the Threshing-floor of Ornan, and thereon to offer Sacrifice.* Chap. XXII. Then David said on his having sacrificed on the said Altar, and God's having given the foremention'd highest Token of his Acceptance of the Sacrifice thereon: *It is sufficiently evident from what has been thus done by God, that This is the place where God would have built the House of the Lord God, which I purpos'd to build, but is to be done by my Son Solomon; and this is the place where is to be the Altar of the Burnt-offering for Israel, which shall then be made.* 2 And David being thus assur'd of the place, which God had made choice of for to build the Temple, forthwith set about preparing for it. To which end he commanded to gather together the Strangers that were in the land of Israel, being Converts to the true Religion, and better skill'd in such Works as follow than the Israelites; and he set Masons to hew wrought Stones to build the House of God. 3 And David prepar'd Iron in abundance for the Nails for the Doors of the Gates, and for the Joynings or Hinges; and Brails

Mar. 29.

in

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in abundance, *so as to be without weight, i. e. left unweigh'd*: 4 Also Cedar-trees in abundance: for the Zidonians, and they of Tyre, brought much Cedar-wood to David. 5 * Namely David said or thought with himself, Solomon my son is young and tender, *i. e. not of Capacity yet to make due Preparation for such an Undertaking*; and the House that is to be built for the Lord, must be exceeding Magnificent, *so as to be of Fame and Glory, i. e. to be admir'd and renown'd for its glorious Structure thro' all neighbouring Countries*: I will therefore now make Preparation for it. So David prepar'd abundantly before his Death.

6 Then, *viz. after he had caus'd Solomon to be anointed as his Successor, and not long before his own death*, he call'd for Solomon his son, and charg'd him to build an House for the Lord God of Israel. 7 And David said to Solomon, My son, as for me, it was in my mind to build an House unto the Name of the Lord my God: 8 But the Word of the Lord came to me, saying, Thou hast shed Blood abundantly, and hast made great Wars, *which tho' warranted and prosper'd by me as just in themselves, yet render thee unfit to build an House to me, and thereby to be an Emblem of Christ the Lord of the Church and the King of Peace: therefore thou shalt not build an House unto my Name, as also because thou hast shed much Blood upon the Earth causelessly and unjustly, as the Blood of Uriah and those other worthy Men that were slain together with him by thy Contrivance; which tho' secret to Men, yet could not binder but such thy shedding of Innocent Blood was done in my sight, and has made thee unworthy to have the Honour of such an Undertaking as building my House.* 9 Behold, a Son shall be born to thee, who shall be a Man of Rest, *namely I will give him Rest from all his Enemies round about: for his Reign shall answer his Name which shall be Solomon, *i. e. Peaceable or One that enjoys Peace*, and I will give Peace and Quietness unto Israel in his days, *i. e. Reign. Whereby his Reign shall be a fit season for such an Undertaking, and He himself shall become a fit emblem of the Prince of Peace, Christ the Head or true Builder of the Church.* 10 Wherefore he shall build an House for my Name, and he shall be as my Son in a special manner, and I will be as his Father in a special manner, *i. e. I will bless and prosper and advance him to the highest Glory, as if he was my First-born or only Son*; and I will establish the Throne of his Kingdom over Israel for ever, *so as that his Posterity shall succeed him in the Throne, as long as the Temporal Kingdom of Judah shall last; and the Messiah or Christ, which shall be descended of him, and who is and shall be my Son and I his Father in the highest Sense of the Words, shall reign for ever over the Spiritual Israel or Church.* 11 Now my Son, be assur'd that accordingly the Lord *will be with thee, and thou shalt prosper, and build the House of the Lord thy God, as he hath said of thee. 12 Only as the indispensable Condition requisite thereto on thy

IV.
David's Exhortation to Solomon and the Princes about building the Temple.

P A R A P H R A S E.

*Part, I now, and thou must thy self constantly and earnestly pray, that the Lord will give thee Wisdom and Understanding to do *according as he gives thee Charge concerning Israel, namely that thou mayst keep the Law of the Lord thy God. 13 Then shalt thou prosper, if thou takest heed to fulfil the Statutes and Judgments which the Lord charg'd Moses with concerning Israel: then be strong and of good courage, dread not, nor be dismay'd on any account, but undertake and go thro' the aforemention'd great Work, which God will certainly enable thee to do. 14 Now behold, in my Trouble, i.e. my Reign which has been full of various and great Troubles, I have prepar'd for the House of the Lord (1) an hundred thousand Talents of Gold, and a thousand thousand Talents of Silver; and of Brass, and Iron, without weight, (for it is in abundance:) Timber also and Stone have I prepar'd, and thou mayst add thereto. 15 Moreover, there are Workmen with thee in abundance, Hewers and Workers of Stone, and Timber, and all manner of skilful Men for every manner of Work. 16 Of the Gold, the Silver, and the Brass, and the Iron, there is no number. Arise therefore, i.e. when thou art once settled on the Throne after my Death, lose no time, but set about the Work, and be doing, and the Lord will be with thee. 17 David also commanded all the Princes of Israel to help Solomon his son with their Advice and Assistance in the said Work, saying, 18 Is it not evident that the Lord your God is with you to this end? *Namely has he not given you Rest on every side already, in order to the performing the said Work? for he has given the Inhabitants of the Land into mine hand, and the Land is subdu'd before the Lord, and before his People in such a manner now, that no Enemy dares appear against you. 19 Wherefore now set your Heart and your Soul to seek the Honour of the Lord your God, and the Continuance of his Goodness to you. Arise therefore, and without delay after my Decease build ye the Sanctuary, i.e. Temple of the Lord God, in order to bring the Ark of the Covenant of the Lord, and also the holy Vessels of God which have been long separated from the Ark, into the House that is to be built to the Name of the Lord. Chap. XXIII. So when David was old and full of days, on Adonijah's endeavouring to set himself up for his*

A N N O T A T.

(1) It is usually observ'd by Commentators as to the Quantity of the Gold and Silver here mention'd, that if the *Talent* be understood of the *greater Talent*, it makes an *Incredible Sum*. But what may seem now *Incredible* to us, who can't know all the Circumstances and Opportunities that *David* had to Amass such Immense Wealth together by God's special Blessing, might be no other than was really True in Fact. As to what is said v. 16. of there being *no Number* of the Gold &c. it is to be understood in general of All the Metals there mention'd taken together, and particularly of the *Brass and Iron*, which was so much that they stood not to take the Weight of it.

Father's

P A R A P H R A S E.

Father's Successor, he made Solomon his son to be anointed as King over Israel after his Decease; and presently after that it was that David spoke what is afore Chap. 22. 6 — 19. related to Solomon and the Princes.

2 * Now afore what is last related, and as soon as the new Tabernacle was set up for the Ark at Jerusalem, or quickly after as is most probable, V. David's New Institutions or Regulations as to the Levites. he, i. e. David had gather'd together all the Princes of Israel, with the Priests and the Levites, in order to acquaint them with the new Regulation he had made, and intended to establish by the Divine Direction, as to the Ministration of the Priests and Levites. 3 * And the Levites were, according to Moses appointment, number'd from the Age of thirty Years and upward, as fit to do service or attend at the Tabernacle, namely till they were fifty Years old and no longer: and their Number, viz. of the Levites specially so call'd or exclusive of the Priests by their Polls, Man by Man, was thirty and eight thousand. 4 Of which, twenty and four thousand were to set forward the Work of the House of the Lord, i. e. were employ'd about the Sacrifices and Offerings &c. namely a thousand of them a Week, there being appointed by David four and twenty Courses of them. And six thousand were appointed by David to be Officers and Judges in their several Gates or Courts of Judicature. 5 Moreover, four thousand were * Guards to the Gates: and the remaining four thousand of the eight and thirty v. 3. prais'd the Lord with the Instruments which I made (said David) to praise therewith. 6 And David divided them into certain Courses, among the three several Branches of the Sons of Levi, namely, Gershon, Kohath, and Merari: So that they took their Turns of Waiting, some Going off, and others Coming on, to perform all the foresaid Duties.

7 Of the Gershonites were Laadan and Shimei. 8 The sons of Laadan, the Chief was Jehiel, and Zetham, and Joel, three. 9 The sons of Shimei another Descendent of Laadan were Shelomith, and Haziël, and Haran, three. These were the Chief of the Fathers of Laadan. 10 And the sons of Shimei the brother of Laadan and mention'd v. 7. were Jahath, Zina, and Jeush, and Beriah. These four were the sons of Shimei. 11 And Jahath was the Chief, and Zizah the second: but Jeush, and Beriah had not many Sons, therefore they were in one Reckoning, according to their Father's House, i. e. they were accounted but as one Family, and went under the common name of Shimei their Grandfather.

12 The sons of Kohath; Amram, Izhar, Hebron, and Uzziel, four. VII. Of the Kohathites. 13 The sons of Amram; Aaron and Moses. And Aaron with his Family was separated to the Priesthood, viz. that he should sanctify, i. e. perform in an holy manner the most Holy things, he and his Sons for ever, to burn Incense before the Lord, to minister unto him, and to bless in his Name for ever. 14 Now concerning Moses the eminent Man of God, his sons were nam'd of the Tribe of Levi, i. e. were not advanc'd to any Dignity.

Dignity, but left simple or plain Levites, not so much as Priests. 15 The sons of Moses were Gershom and Eliezer. 16 Of the sons of Gershom, Shebuel was the Chief. 17 And the sons of Eliezer were Rehabiah the Chief. And Eliezer had no other sons; but the sons of Rehabiah were very many. 18 Of the sons of Izhar; Shelomith the chief. 19 Of the sons of Hebron; Jeriah the first, Amariah the second, Jehaziel the third, and Jekameam the fourth. 20 Of the sons of Uzziel; Micah the first, and Jesiah the second.

VIII.
Of the Merarites.

21 The sons of Merari; Mahli, and Mushi: the sons of Mahli; Eleazar, and Kish. 22 And Eleazar died, and had no sons, but daughters: and their Brethren, *i. e. Cousins* the sons of Kish took them. 23 The sons of Mushi; Mahli, and Eder, and Jeremoth, three.

IX.
Of the Office of
the Levites, and
their being now
number'd from
the Age of twenty
and upwards.

24 These were the sons of Levi after the House of their Fathers; even the Chief of the Fathers, as they were counted by number of names by their Polls, that did the work for the service of the House of the Lord, *and who were poll'd a second time, viz. besides that menton'd v. 3. this other time they being poll'd from the Age of twenty years and upward.* 25 For *the reason thereof was because* David said, The Lord God of Israel hath given Rest unto his People, that they may dwell in Jerusalem for ever *upon their Obedience; and the People being by their Rest much multiply'd, and greater Resort being consequently to be made to the Temple, there would be more Work to be done by the Levites, which therefore would require more Hands.* 26 And * as concerning the Levites, they shall have now no more occasion to carry the Tabernacle from place to place, nor any Vessels of it for the Service thereof, *when once the Temple was built and all things settled therein; which Carriage requir'd indeed great strength of Body, and so was not fit to be done by any under thirty years old. Whereas what was now to be done after the Temple was built, would be so easy that such as were Younger might do or assist at it.* 27 For *these reasons* by the last Words of David, *i. e. by the Order made by David a little before his Death,* the Levites were numbred from twenty years old and above: 28 because their Office *after the building of the Temple was not to carry heavy Burdens, but only to wait on the sons of Aaron, for the service of the House of the Lord, in the Courts, and in the Chambers, and in the purifying or cleansing of all Holy things, and * whatever was for the work of the service of the House of God;* 29 * *also they were to take care for to prepare the Shew-bread, and for to prepare a due quantity of the fine Flour for the daily Bread-offering, and for the unleaven'd Cakes, and for that which is bak'd in the Pan, and for that which is fry'd, and for all manner of Measure and Size, that it was such as was prescrib'd by the Law.* 30 And to stand every Morning to thank and praise the Lord *with Singing and musical Instruments,* and likewise at Evening, *viz. while the morning and evening Sacrifice*

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*crifice was offer'd: 31 And to offer, i. e. assist the Priests at offering all Burnt-sacrifices unto the Lord in the Sabbaths, in the new Moons, and on the set Feasts, by number, i. e. such a number of the Levites were to attend, as was requir'd according to the Order commanded unto them by David in relation to their several Courses, wherein they were to wait continually before the Lord, i. e. at the Temple. 32 * Namely that in their said Courses they should keep the respective Charge of the Tabernacle of Meeting that belong'd to them, * even the Charge of the Holy place whether Tabernacle or Temple, and the Charge of the sons of Aaron their brethren, doing whatever they directed them in the service of the House of the Lord.*

Chap. XXIV. Now these which follow, are the Divisions of the Sons or Descendants of Aaron into several Courses likewise by David, according to Divine Direction doubtless, as well as the Division of the Levites. The sons of Aaron properly so call'd were four in all, viz. Nadab and Abihu, Eleazar and Ithamar. 2 But Nadab and Abihu died before their Father, and had no Children: therefore Eleazar and Ithamar and their Posterity executed the Priest's Office, *All the Priests being descended from One of these two.* 3 And David distributed them, both Zadok who was the Chief in David's days, and the rest of the sons of Eleazar, and Ahimelech the Chief of the Priests, and the rest of the sons of Ithamar, according to their Offices in their Serving, i. e. determining when or in what Order they should perform the Priestly Office in the Temple-service. 4 And there were more Chief Men, i. e. Heads of Families found of the sons of Eleazar, than of the sons of Ithamar; and thus were they divided. Among the sons of Eleazar there were sixteen chief Men of the house of their Fathers, and eight among the sons of Ithamar according to the house of their Fathers: and therefore David appointed sixteen Courses of the sons of Eleazar under the respective Heads of their Families; and eight Courses of the sons of Ithamar. 5 And they were divided by Lot to prevent all occasion of Complaint of Partiality, one sort with another, i. e. both the sons of Eleazar and Ithamar were chosen by Lot, who should wait together: For the Governors of the Sanctuary, or principal Ministers about the Holy things or service of God, namely at the Tabernacle before the Temple was built, and also such Governors after the building of the House of God or Temple, at the same as afore at the Tabernacle, were of the sons of Eleazar, and of the sons of Ithamar. 6 And She-maiah the son of Nethaneel a Scribe or publick Notary, one of the Levites, wrote them, i. e. the names of the several Heads of the Families, and put them into the Urn out of which the Lots were drawn afterwards: which was done, that there might be no room left for suspicion of any Fraud, before the King and the Princes, and Zadok the Priest, and Ahimelech the son of Abiathar, and before the Chief of the Fathers

X.
The Distribution
of the Priests into
four and twenty
Courses.

of

of the Priests and Levites: one principal Household being taken for Eleazar, and one taken for Ithamar, *i. e.* *One of the principal Families of Eleazar being first taken, and then One of Ithamar's, viz. by drawing the first Lot out of the Urn, wherein were put the names of the Heads of the Families of Eleazar's Posterity; and then the second Lot out of the Urn, wherein were contain'd the Heads of the Families of Ithamar's Posterity; and so by Turns till all the Lots were drawn.* 7 Now the first Lot came forth to Jehoiarib, *i. e.* *the first Lot that was drawn, had the name of Jehoiarib, an Head of one of the Families of Eleazar's Posterity, whereby the first Course of the Twenty four was determin'd to him and his Family, and the like is to be understood as to All that follow:* the second to Jedaiah, *the Head of a Family of Ithamar's Posterity:* 8 the third to Harim, the fourth to Seorim, 9 the fifth to Malchijah, the sixth to Mijamin, 10 the seventh to Hakkoz, the eighth to Abijah of which was Zechariah the father of John the Baptist, 11 the ninth to Jeshuah, the tenth to Shechaniah, 12 the eleventh to Eliashib, the twelfth to Jakim, 13 the thirteenth to Huppah, the fourteenth to Jeshbeab, 14 the fifteenth to Bilgah of Eleazar's Posterity, the sixteenth to Immer, *who was the Head of the eighth Family of Ithamar's Posterity, and so of the Last here mention'd: All that follow being of Eleazar's Posterity, viz.* 15 the seventeenth to Hezir, the eighteenth to Aphses, 16 the nineteenth to Pethabiah, the twentieth to Jehezkel, 17 the one and twentieth to Jachin, the two and twentieth to Gamul, 18 the three and twentieth to Delaiah, the four and twentieth to Maa-ziah. 19 * This mention'd v. 7 — 18. was the Order of the Twenty four several Courses of them, in their Service to come into, *i. e.* *according to which Courses they were to come and serve in the House of the Lord, according to their manner, i. e. according to the Rules prescrib'd by the Law, under the Inspection in Chief of him, who, being Highpriest for the time being, was so the Successor of Aaron their father, who was to take care that the Order here prescrib'd was for the future observ'd by the Priests of the said several Families; this Order being so prescrib'd by David, as the Lord God of Israel had commanded him.*

XI.
The like Distribution of the Levites into Twenty four Courses.

20 And the rest of the sons of Levi, *which were not Priests or descended from Aaron, and who are mention'd afore Chap. 23. 16, &c. and are here mention'd again, to shew that they had also their Courses assign'd them in like manner by Lot, (as v. 31.)* were these: Of the sons of Amram; Shubael or Shebuel, *the Chief of the sons of Gershon, the son of Moses:* of the sons of Shubael; Jehdeiah. 21 Concerning Rehabiah *the Chief of the sons of Eliezer;* of the sons of Rehabiah, the first or chief was Ishiah. 22 Of the Izharites, Shelomoth was chief or head of the Family: of the sons of Shelomoth, Jahath was chief. 23 And the sons of Hebron; Jeriah the first, Amariah the second, Jahaziel the third, Jekameam

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kameam the fourth. 24 Of the sons of Uzziel, Michah: of the sons of Michah, Shamir. 35 The brother of Michah was Isshiah: of the sons of Isshiah, Zechariah. 26 The sons of Merari were Mahli and Mushi: the sons of Jaaziah, Beno. 27 The sons of Merari by Jaaziah; Beno, and Shoham, and Zaccur, and Ibri. 28 Of Mahli came Eleazar, who had no sons. 29 Concerning Kish: the son of Kish was Jerahmeel. 30 The sons also of Mushi; Mahli, and Eder, and Jerimoth. These were the sons of the Levites *that were not Priests*, after the House of their Fathers, *i. e. according to the Division made of them by David into twenty four Classes or principal Families, answerable to those of the Priests.* 31 These likewise cast Lots* in like manner as their Brethren the Levites *that were Priests as being the sons of Aaron; namely so as that the first Lot that came up of these Levites determin'd what Family of the Levites was to serve in the first Course, or with the Priests of the first Course; and so as to the other Courses; the said Lots being drawn, as those of the Priests were v. 6. in the presence of David the King, and Zadok, and Ahimelech, and the Chief of the Fathers of the Priests and Levites; even the principal Fathers* in like manner as their younger Brethren, i. e. the Courses being determin'd, not by the seniority of Houses or Families, but indifferently to the elder or younger Families, as their respective Lots happen'd to come up.*

Chap. XXV. Moreover, David and the * Chief of the Host of the Levites separated to the service of God by Singing &c. the sons of Asaph, and of Heman, and of Jeduthun, who should prophesy, *i. e. sing Psalms composed by David and other Prophets or Persons Divinely inspir'd, with Harps, with Psalteries, and with Cymbals: and the number of* those imploy'd herein, according to their several Service, was as follows, viz.* 2 Of the sons of Asaph; Zaccur, and Joseph, and Nethaniah, and Asarelah, *these were the sons of Asaph, who were under the Hands or Direction and Instruction of Asaph their father, as Precentor or Chanter, which prophesy'd according to the Order of the King, peculiarly as seems likely with Psalteries and Cymbals.* 3 As for the sons of Jeduthun: the sons of Jeduthun were Gedaliah, and Zeri, and Jeshaiiah, Hathabiah, and Mattithiah, six, under the hands of their father Jeduthun, who prophesy'd with a Harp, to give thanks and praise the Lord. 4 Of Heman: the sons of Heman; Bukkiah, Mattaniah, Uzziel, Shebuel, and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romamti-ezer, Jothbekashah, Mallothi, Hothir, and Mahazioth: 5 All these mention'd v. 4. were the sons of Heman a Seer of the King in the Words of God, *i. e. one of those Prophets who compos'd Psalms, and by whom it seems God was pleas'd to give David some of the Directions relating to the Regulation he made in the Service of God; and their peculiar Service was to lift up the Horn, i. e. to praise God with Wind-musick, particularly*

XII.
The Twenty four
Courses of the
Singers.

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with Trumpets made of Horns. * Namely God gave to Heman the afore-
mention'd fourteen sons, and also three daughters. 6 All these *mention'd*
v. 2 — 4. being twenty four in number, and the Heads of the four and
twenty Courses of Singers, were under the hands of their *respective* Fa-
 thers, viz. Asaph, Jeduthun, and Heman, for * to sing in the House of
 the Lord, with Cymbals, Psalteries, and Harps, for the service of the
 House of God, according to the King's Order, to Asaph, Jeduthun, and
 Heman. 7 So the number of them, with their Brethren that were in-
 structed in the Songs of the Lord, even all that were * skilful, was two
 hundred fourscore and eight, *who were distinguish'd into four and twenty*
Courses as were the Priests and Levites, each of their Courses containing
twelve Persons, who waited in their respective Courses or Turns, which
were determin'd by Lot as follows. 8 And they cast Lots, * Course a-
 gainst Course, i. e. to determin what Course of Singers should attend with
 each Course of Priests and Levites; as well the persons of small Note or
 Skill as the persons of Great, the Teacher as the Scholar; the said Courses
 of Singers being not to begin and go on according to Age or Skill, but pure-
 ly as God should direct by Lot. 9 Now the first Lot came forth for a
 son of Asaph, viz. to Joseph, who was as v. 2. not his eldest but second
 son, and who with his brethren and sons were twelve: and accordingly
 these were to attend the service of the Temple with the first Course of
 Priests and Levites: the second Lot and consequently Course fell to Ge-
 daliah eldest son of Jeduthun as v. 3. who with his brethren and sons
 were twelve: 10 the third to Zaccur, he, his sons and his brethren
 were twelve: 11 the fourth to Izri, he, his sons and his brethren
 were twelve: 12 the fifth to Nethaniah, he, his sons and his brethren
 were twelve: 13 the sixth to Bukkiah, he, his sons and his brethren
 were twelve: 14 the seventh to Jesharelah, he, his sons and his bre-
 thren were twelve: 15 the eighth to Jeshaiiah, he, his sons and his bre-
 thren were twelve: 16 the ninth to Mattaniah, he, his sons and his
 brethren were twelve: 17 the tenth to Shimei, he, his sons and his
 brethren were twelve: 18 the eleventh to Azareel, he, his sons and
 his brethren were twelve: 19 the twelfth to Hashabiah, he, his sons
 and his brethren were twelve: 20 the thirteenth to Shubael, he, his
 sons and his brethren were twelve: 21 the fourteenth to Mattithiah,
 he, his sons and his brethren were twelve: 22 the fifteenth to Jere-
 moth, he, his sons and his brethren were twelve: 23 the sixteenth to
 Hananiah, he, his sons and his brethren were twelve: 24 the seven-
 teenth to Joshbekashah, he, his sons and his brethren were twelve:
 25 the eighteenth to Hanani, he, his sons and his brethren were twelve:
 26 the nineteenth to Mallothi, he, his sons and his brethren were
 twelve: 27 the twentieth to Eliathah, he, his sons and his brethren
 were twelve: 28 the one and twentieth to Hothir, he, his sons and
 his

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his brethren were twelve: 29 the two and twentieth to Giddalti, he, his sons and his brethren were twelve: 30 the three and twentieth to Mahazioth, he, his sons and his brethren were twelve: 31 the four and twentieth to Romamti-ezer, he, his sons and his brethren were twelve: *And thus the said four and twenty Courses, consisting each of twelve Persons, made up in all the two hundred fourscore and eight afore-mention'd v. 7.*

Chap. XXVI. Concerning the Divisions or Courses of those Levites, *Mar. XIII. 30. Of the Courses of the Gate-guards.* that were appointed to be the *Gate-guards, they were order'd thus. The principal Persons or Heads of each Course were these: Of the Korhites was Meshelemiah the son of Kore, of the sons of Asaph, a different Person from the famous Master of Singing aforemention'd of the same name. 2 And the sons of Meshelemiah were Zechariah the first-born, Jediel the second, Zebadiah the third, Jathniel the fourth, 3 Elam the fifth, Jehohanan the sixth, Elieoenai the seventh. 4 Moreover, the sons of Obed-edom were Shemaiah the first-born, Jehozabad the second, Joah the third, and Sacar the fourth, and Nethaneel the fifth, 5 Ammiel the sixth, Iffachar the seventh, Peulthai the eighth: for God blessed him, viz. Obed-edom with a numerous Offspring, because he entertain'd the Ark in his house with due Reverence for some time. 6 Also unto Shemaiah his son were sons born, that rul'd throughout the house of their Father, i. e. that were Men of Chief Authority in that Family: for they were mighty Men of Valour, which was requisite in those that had the Guard of the House of God day and night. 7 The sons of Shemaiah; Othni, and Rephael, and Obed, Elzabad, whose brethren were strong Men; Elihu and Semachiah. 8 All these of the sons of Obed-edom: they and their sons and their brethren, able Men for strength for the Service, were threescore and two of Obed-edom. 9 And Meshelemiah had sons and brethren, strong Men, eighteen. 10 Also Hofah of the Children of Merari, had sons; Simri the chief, (for though he was not the first-born, yet his Father made him the chief, his elder brother being feeble, or some other way unfit for the Service;) 11 Hilkiah the second, Tebaliah the third, Zechariah the fourth, which are as many as need be mention'd by name: for the rest it will be sufficient to say, that all the sons and brethren of Hofah were thirteen, i. e. nine besides the four mention'd. 12 Among these were the Divisions of the *Gate-guards, even among them as the chief Men of the said Guards, *who kept Guard one over against another as follows v. 13, &c. it being their Office thus to minister or do service at the House of the Lord. 13 And they cast Lots, as well the Small as the Great, i. e. without respect to Age or Dignity, according to the house of their Fathers, i. e. every Family having a distinct Lot drawn for it, whereby it was determin'd what Families were for to keep guard at every Gate. 14 And the Lot for to guard the Gate

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or House of God Eastward fell to Shelemiah; then for Zechariah his son, who was esteem'd a wise Counsellor or a Man of great Prudence as well as Valour, they cast Lots, and his Lot came out Northward. 15 To Obed-edom the Lot fell Southward, and to his sons, where particularly was the house of Aluphim, or where were laid up the Things that serv'd for the use of the Temple, as in a Treasury. 16 To Shuphim and Hofah, the Lot came forth Westward; which side of the Temple they were to guard, together particularly with the Gate Shallecheth, so call'd because it was by the Causeway of the going up, i. e. it open'd into the Causeway which was cast up as the Hebrew word Shallecheth signifies, to make a Way for Solomon to go from his house up to the Temple: Thus the said Guards were distributed so as to keep Ward against Ward, or on all the four sides of the Temple. 17 Eastward were six Levites a day, there being the chief Entrance or Gate; Northward four a day, Southward four a day, and * at Aluphim, i. e. at the Treasure-house two and two, i. e. two at each of the two Gates or Doors which belong'd to the said House. 18 * Toward Parbar, or at the Gate which was Westward, and led to the part of the City call'd Parbar or the Suburbs, four; at the Causeway, viz. at the Gate Shallecheth aforementioned v. 16. two, which Gate was likewise * toward Parbar. 19 These mention'd v. 1—18. are the Divisions of the Gate-guards among the sons of Kore, and among the sons of Merari.

XIV.
The Levites that
had the Care of
the Treasury.

20 And of the Levites, Ahijah was over the Treasures of the House of God, i. e. such things as were of Ordinary use in the Temple, as the Vessels, Vestments, Tubes, Wine, Oil, &c. as also what was offer'd to the Treasury, either as due or voluntary; and over the Treasures of the dedicate Things, i. e. what their Kings or Great Men had dedicated for Sacred Uses. 21 As concerning the sons of Laadan: the sons of the Gershonite Laadan, Chief Fathers, even of Laadan the Gershonite were Jehieli. 22 The sons of Jehieli; Zetham, and Joel his brother, which were over the Treasures of the House of the Lord. 23 Of the Amramites, and the Izharites, the Hebronites, and the Uzzielites: 24 And Shebuel the son of Gershom, the son of Moses, was Ruler or Overseer in Chief of the Treasures of the House of God afore v. 22. particularly mention'd. 25 And his brethren by Eliezer; Rehabiah his son, and Jehshaiiah his son, and Joram his son, and Zichri his son, and Shelomith his son, were as seems under Shebuel as their Ruler in Chief: 26 The last of which, viz. Shelomith and his brethren were particularly over all the Treasures of the dedicate Things, which David the King and the chief Fathers, the Captains over thousands and hundreds, and the Captains of the Host had dedicated. 27 * Namely out of the Spoils won in Battles, did they wont to dedicate a considerable share to maintain the House of the Lord, as to its Support or Repairs and the like. 28 And all

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all that Samuel the Seer or Prophet, and Saul the son of Kish, and Abner the son of Ner, and Joab the son of Zeruiah had dedicated, and who-soever had dedicated any thing, it was under the hand of Shelomith, and of his brethren.

29 Of the Izharites, Chenaniah and his sons were for the outward Business over Israel, *i. e. their Employ lay without the City of Jerusalem, not belonging immediately to the Temple; namely for Officers and Judges over some parts of Israel which lay West of Jordan.* 30 And of the Hebronites, Hashabiah and his brethren, Men of valour, a thousand and seven hundred were Officers and Judges in other parts among them of Israel on this side Jordan Westward, in all Business of the Lord, *i. e. in all things belonging to Religion, among which this was no doubt the Chief, to Judge the People according to the Law of God, and see their Sentences put in Execution;* and in the service of the King, *as publishing his Orders or Commands, and gathering his Tribute or the like.* 31 Among the Hebronites was Jerijah the Chief, even among the Hebronites, according to the Generations of his Fathers. In the fortieth, *which was the last,* year of the Reign of David, they were fought for, and there were found among them mighty Men of valour, at Jazer of Gilead. 32 And his brethren, Men of valour, were two thousand and seven hundred chief Fathers, whom King David made Rulers over the Reubenites, the Gadites, and the half Tribe of Manasseh Eastward of Jordan, for every Matter pertaining to God, and Affairs of the King; *as those Levites mention'd v. 29 and 30. were on the like accounts set over all Israel Westward of Jordan.*

XV.
The Levites that
were other Offi-
cers.

Chap. XXVII. Now the sacred Penman, having in the foregoing Chapters given an Account of the Settlement of Ecclesiastical Affairs made by David, proceeds to give an Account of the Settlement of Military Affairs, or of the Militia of the Kingdom, viz. The Children of Israel after their Number, to wit, the chief Fathers and Captains of thousands and hundreds, and their Officers that serv'd the King in the several matters belonging to each of them during the respective Courses of them, which came into Service or Waiting, and went out again month by month, throughout all the months of the year, of every Course were twenty and four thousand. 2 Over the first Course for the first month, was Jashobeam the son of Zabdiel: and in his Course were twenty and four thousand. 3 Of the Children of Perez the son of Judah, was the said Jashobeam, the Chief of all the Captains of the Host for the first month. 4 And over the Course of the second month, was Dodai an Ahohite, and of his Course was Mikloth also a Ruler in Chief next to Dodo: in his Course likewise were twenty and four thousand. 5 The third Captain of the Host for the third month, was Benaiah the son of Jehoiada a Chief Prince for the reason mention'd in the next verse following: and

XVI.
Of Military and
Civil Affairs, and
first of the twelve
Chief Captains and
their Courses.

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in his Course were twenty and four thousand. 6 This is that Benaiah, who was mighty among the *three *Worthies of David of the second Rank*, and above the thirty others: and in his Course was Ammizabad his son *Ruler in Chief next to him, or in his Absence*. 7 The fourth Captain for the fourth month, was Asahel the brother of Joab, *whence it appears that these Courses were first instituted in the Beginning of David's Reign at Hebron, forasmuch as Asahel was kill'd by Abner during the same, and not long after the Beginning thereof as is probable*; and Zebadiah his son was after him, *i.e. next to him while he liv'd, and Succeeded in his place as Chief of all after his Father's Death*: and in his Course were twenty and four thousand. 8 The fifth Captain for the fifth month, was Shamhuth the Izrahite: and in his Course were twenty and four thousand. 9 The sixth Captain for the sixth month, was Ira the son of Ikkeiah the Tekoite: and in his Course were twenty and four thousand. 10 The seventh Captain for the seventh month, was Helez the Pelonite, of the Children of Ephraim: and in his Course were twenty and four thousand. 11 The eighth Captain for the eighth month, was Sibbecai the Hushathite, of the Zarahites: and in his Course were twenty and four thousand. 12 The ninth Captain for the ninth month, was Abiezer the Anetothite, of the Benjamites: and in his Course were twenty and four thousand. 13 The tenth Captain for the tenth month, was Maharai the Netophathite, of the Zarahites: and in his Course were twenty and four thousand. 14 The eleventh Captain for the eleventh month, was Benaiah the Pirathonite, of the Children of Ephraim: and in his Course were twenty and four thousand. 15 The twelfth Captain for the twelfth month, was Heldai the Netophathite, of Othniel: and in his Course were twenty and four thousand.

XVII.
Of the Princes of
the several Tribes.

16 Furthermore, *besides the twelve Generals or Captains in Chief over the twelve Courses aforementioned, consisting each of four and twenty thousand Men, there were other Rulers in Chief over the several whole Tribes of Israel, who had the Chief Authority in each Tribe under the King*: The Ruler of the Reubenites was Eliezer the son of Zichri: of the Simeonites, Shephatiah the son of Maachah: 17 of the Levites *that were not Priests or of the Family of Aaron*, Hashabiah the son of Kemuel: *but of the Aaronites or Priests, Zadok, namely in things not particularly relating to the Highpriest, for herein Abiathar, as yet Highpriest, was Chief both of the Aaronites and other Levites*. 18 Of Judah, Elihu one of the brethren of David: of Issachar, Omri the son of Michael: 19 of Zebulun, Ishmaiah the son of Obadiah: of Naphtali, Jerimoth the son of Azriel: 20 of the Children of Ephraim, Hoshea the son of Azariah: of the half Tribe of Manasseh *Westward of Jordan*, Joel the son of Pedaiiah: 21 of the *other half Tribe of Manasseh in Gilead Eastward of Jordan*, Iddo the son of Zechariah: of Benjamin, Jaasiel the son

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son of Abner: 22 of Dan, Azareel the son of Jeroham. These were the Princes of the Tribes of Israel, viz. of the Tribes into which the Israelites were divided on this Account by David; which indeed were Twelve according to the usual Number, but made up after a peculiar manner; the Tribes of Gad and Asher being not here distinctly reckon'd, but comprehended under some others of the Tribes; and instead thereof the Levites being reckon'd as two Tribes, viz. the Priests as one, and the rest of the Levites as the other.

23 * Now as to the Number of all the Israelites in general, that is not to be expected to be here given: for David, when he was tempted to number Israel, took not the Number of them from twenty years old and under: because the Lord had said, he would increase Israel like to the Stars of Heaven, the Fulfilling whereof David did not question, nor would do what seem'd like a Questioning of the fulfilling of that Promise: Wherefore David order'd only the Number of such as were twenty years old and upwards, and so fit for War, to be taken, as had been done more than once afore by God's own Appointment. 24 Accordingly Joab the son of Zeruiah began to number such as were twenty years old and upwards, but he finish'd not the Numbring of them thro' all the Tribes; because there fell the Wrath of God for it against Israel, before Joab had number'd all the Tribes, viz. those of Levi and Benjamin; neither was the Number given up by Joab to David put in the Account of the Chronicles of King David, i. e. in the publick Registers of the Kingdom during David's Reign, the King being sensible of his Sin in causing the People to be so number'd, and therefore being willing it should be forgot; but the Wisdom of God has seen fit to have the Memory of that his Sin preserv'd in the sacred History, to teach succeeding Princes not to put their Trust in the Numbers of their Forces.

XVIII.
The Numbring of
the Men fit for War
left unfinished.

25 * Furthermore over the King's Treasures, or the Chief Officer in the Exchequer at Jerusalem, was Azmaveth the son of Adiel: and over the Store-houses in the Fields, in the Cities, and in the Villages, and in the Castles, was Jehonathan the son of Uziah, whose Business was to overlook in Chief the Receiving of the Tribute of all Kinds, out of Jerusalem or the Neighbourhood thereof: Which Tribute was laid up in Store-houses built in several Places of the Kingdom. 26 And over them that did the work of the Field for tillage of the Ground, i. e. the King's own Lands, was Ezri the son of Chelub. 27 And over the Dressers of the Vineyards was Shimei the Ramathite: and over those that took care of the Increase of the Vineyards for the Wine-cellars, i. e. to gather the Grapes and press them, and carry the Wine into the Cellars, was Zabdi the Shiphmite. 28 And over the Olive-trees and the (u) Sycomore-trees

XIX.
The Officers over
the Exchequer and
David's Land, &c.

A N N O T A T.

(u) It is observable that Sycomore-trees bear Fruit in that Country, as appears from Amos 7. 14.

that

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that were in the low Plains *as most proper for their Growth*, was Baalhanan the Gederite: and over the Cellars of Oyl was Joash. 29 And over the Herds that fed in Sharon, was Shitrai the Sharonite: and over the Herds that were in the Valleys, was Shaphat the son of Adlai. 30 Over the Camels also was Obil the Ishmaelite, *and so a fit Person to look after the Breed of Camels, which abounded in the Country of the Ishmaelites, who therefore understood their Nature better than any Israelite:* and over the Asses was Jchdeiah the Meronothite. 31 And over the Flocks was Jaziz the Hagerite. All these were the Rulers of the Substance which was King David's, *i. e. his Tribute, Lands, Herds, Flocks, &c. as foremention'd v. 25 — 31.*

XX.
The great Officers
about the King.

32 Also Jonathan David's Uncle was a Counfeller, *i. e. one of his Privy-council, being a wise Man, and a Scribe or skilful in the Law:* and Jehiel the son of Hachmoni was with the King's sons, *as their Tutor or Governor.* 33 And Ahithophel was at first the King's Counfeller in Chief, or President of the Council; and Hushai the Archite was the King's Companion or Favourite, *in whose Company he delighted, he being likely a very Pleasant facetious Man, as well as Prudent and Faithful.* 34 And after Ahithophel, *i. e. next to him, or after he made himself away,* was Jehoiada the son of Benaiah, and Abiathar the Highpriest, *namely the Principal Counsellors that David advis'd with, as being esteem'd the ablest Men to give Advice:* and the General of the King's Army was Joab.

XXI.
David again ex-
horts Solomon and
the Princes, parti-
cularly as to the
Building of the
Temple.

Chap. XXVIII. *The sacred Penman comes now to give a fuller Account of David's Preparations for the Building of the Temple, and of his Exhortation to Solomon and the Chief of the Israelites concerning the said Great Work: which Particulars he had afore Chap. 22. 1 — 23. 1. contented himself to speak of only in general. And David, some time after he had caus'd Solomon to be first anointed as his Successor, which being done in haste, he had not time to assemble all the Great Men of Israel to the said Solemnity; therefore for the further Satisfaction of the Whole Kingdom, that it was Solomon that was appointed by God, and by himself in Obedience to the Will of God, to be his Successor in the Throne: David now assembled all the Princes of Israel, particularly the Princes of the Tribes mention'd Chap. 27. 16 — 22. and the Captains of the Companies that ministred to the King by Course, mention'd Chap. 27. 1 — 15: and the Captains over the thousands, and Captains over the hundreds, and the Stewards over all the Substance, and Possession of the King, mention'd Chap. 27. 25 — 31. and the Tutor or Governor of his Sons mention'd Chap. 27. 31. with the other Officers, and with the mighty Men, *even with all the valiant Men, i. e. who were most Eminent for their Valour, and are afore Chap. 11 and 12, &c. mention'd, unto Jerusalem.* 2 Then David the King, exerting what Strength he had left, for the greater

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greater Solemnity of the Matter, was plac'd on his Throne; and that he might the better be heard, as also in respect to the Assembly of his Princes and other Great Men, he stood up upon his feet, and said, Hear me, my Brethren as being descended All from one common Father Israel, and my People as being my Subjects; As for me, I had in mine heart to build an House of Rest, *i. e.* a fixed place for the Ark of the Covenant of the Lord, * even for the footstool of our God, who being conceiv'd to sit on the Wings of the Cherubims over the Mercy-seat as a Man, his Feet must be likewise conceiv'd to rest on the Ark; and had made ready for the said Building for the Ark to rest or settle in for the future, without being carried about from place to place as formerly. 3 But God said unto me, Thou shalt not build an House for my Name, because thou hast been a Man of War, and hast shed Blood. 4 Howbeit, the Lord God of Israel chose me before all the house of my Father, to be King over Israel for ever: for he hath chosen Judah to be the Ruler; and of the house of Judah, the house of my Father; and among the sons of my Father, he liked me to make me King over all Israel: 5 And of all my sons, (for the Lord hath given me many sons,) he hath chosen Solomon my son to sit upon the Throne of the Kingdom of the Lord over Israel. 6 And he said unto me, Solomon thy son, he shall build my House and my Courts: for I have chosen him to be my Son, and I will be his Father. 7 Moreover, I will establish his Kingdom for ever, if he be constant to do my Commandments and my Judgments, as at this day; by which last words may be understood, that then Solomon was very religiously dispos'd; or that the Kingdom of Israel should be continu'd in Safety and Prosperity on their Obedience, as it was at that time David spoke to them. 8 Now therefore in the sight of you, who are the Representatives of all Israel the Congregation of the Lord, and in the audience of our God, whom we believe to be Present in a more special manner in all such our publick Assemblies, I exhort and give you in charge, that ye keep, and in order thereto seek or duly study for to know all the Commandments of the Lord your God; that ye may continue to possess this good Land, and leave it for an Inheritance for your Children after you for ever. 9 And thou, Solomon my son, know thou, *i. e.* behave thy self as one that knows aright the God of thy Father and thy duty to him, and serve him with a perfect Heart, and with a willing Mind: for the Lord searcheth all Hearts, and understandeth all the Imaginations of the Thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever. 10 Take heed now therefore, that thou dost all the Lord requires of thee, especially that thou buildest his House; for the Lord has chosen thee to build an House for to be the Sanctuary or principal Place of Divine Worship, as being the Place where the Ark was to be, and Sacrifices offer'd, &c. Be strong therefore
I and

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and do it, i. e. be not dishearten'd from undertaking it, tho' it be a Great Work, for God, who has commanded thee to do it, will enable thee so to do.

XXI.
David gives So-
lomon a Pattern
of the Temple &c.

11 Then David gave to Solomon his son the Pattern of the House or Temple, he was to build, and of all the Parts and other Buildings belonging thereto: namely of the Porch that was to be at the Entrance into the Holy Place, or first Apartment of the Temple, and of the Houses thereof, i. e. of the several Buildings that were to be round the Walls of the Temple, and were to serve for several Uses denoted as follows, viz. of the Treasuries thereof, and of the upper Chambers thereof, and of the inner Parlours thereof, and of the place of the Mercy-seat or of the Holy of Holies, or Inward Apartment of the Temple it self; 12 and in short the Pattern of All that he had given him Directions about by the Spirit of God; and consequently of the Holy Place and Outward Apartment of the Temple, as well as of the Courts of the House of the Lord, and of all the Chambers that were to be round about the said Courts for the Uses following, viz. of the Treasuries of the House of God, and of the Treasuries of the dedicate Things. 13 Also then David gave Solomon a List for the Courses of the Priests and the Levites as afore regulated; and for all the work of the service of the House of the Lord, and for all the vessels of service in the House of the Lord. 14 Also he gave then, or inform'd Solomon and all the Princes present with the Materials he had prepar'd for the House of the Lord, viz. of Gold by weight or in due proportion for the things that were to be made of Gold, for all Instruments of all manner of Service, Silver also for all Instruments of Silver by weight, for all Instruments of every kind of Service: 15 even the weight for the Candlesticks of Gold, and for their Lamps of Gold, by weight for every Candlestick, and for the Lamps thereof; and for the Candlesticks of Silver by weight, both for the Candlestick and also for the Lamps thereof, according to the use of every Candlestick. 16 And by weight he gave Gold for the Tables of Shew-bread, for every Table, and likewise Silver for the Tables of Silver; 17 also pure Gold for the Flesh-hooks, and the Bowls and the Cups: and for the golden Basons he gave Gold by weight for every Bason; and likewise Silver by weight for every Bason of Silver: 18 and for the Altar of Incense, refin'd Gold by weight; and Gold for the Pattern of the Chariot of the Cherubims, so call'd because God is said to ride on the Cherubims, that spread out their Wings, and cover'd the Ark of the Covenant of the Lord.

XXII.
David's Contribu-
tion toward the
Temple.

19 Having given Solomon the Pattern of the House and the List of the Courses of the Priests and Levites &c. All this, said David, the Lord made me understand in a Writing, i. e. being drawn by his hand for me, even all the Works of this Pattern. 20 And David said then again to Solomon his son, Be strong, and of good Courage, and do it: fear not,

nor

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nor be dismay'd, for the Lord God, even my God, will be with thee, he will not fail thee, nor forsake thee, until thou hast finish'd all the work for the service of the House of the Lord. 21 And behold, *I have given thee a List of the Courses of the Priests and the Levites, even they shall be with thee for all the service of the House of God, and there shall be with thee for all manner of Workmanship, every willing skilful Man for any manner of service: also the Princes and all the People will be wholly at thy Commandment.* Chap. XXIX. Furthermore, David the King said unto all the Congregation, Solomon my son, whom alone God hath chosen, is yet young and tender, and the Work is great: for the Palace is not for Man, but for the Lord God. 2 Now I have prepar'd with all my might for the House of my God, the Gold for things to be made of Gold, and the Silver for things of Silver, and the Brasses for things of Brasses, the Iron for things of Iron, and Wood for things of Wood; Onyx-stones, and Stones to be set, glistering Stones, and of divers Colours, and all manner of precious Stones, and Marble-stones in abundance. 3 Moreover, because I have set my Affection to the House of my God, I have of mine own proper Goods, of Gold and Silver, *i. e. which I did not come by as my share in the Spoiles of any Enemy, but by other means arising out of my own Revenues or Estate,* which I have given to the House of my God, *viz. to be employ'd in Gilding and Beautifying the Chambers and Rooms that were about the Temple and its Courts,* over and above All that I have prepar'd for to be us'd about the holy House it self: 4 even three thousand talents of Gold, of the Gold of Ophir, and seven thousand talents of refin'd Silver, to overlay the Walls of the Houses withal, *viz. which are about the Temple and its Courts:* 5 the Gold for things of Gold, and the Silver for things of Silver, and for all manner of Work to be made by the hands of Artificers. And who now is willing to consecrate his Service this day unto the Lord, *by making some Offering for the use of the Temple, according to the Example I have set before you.*

6 Then the Chief of the Fathers, * even the Princes of the Tribes of Israel, and the Captains of thousands and of hundreds, with the Rulers over the King's Work, and all mention'd Chap. 28. 1. offer'd willingly; *whence it appears, that they were acquainted aforehand that the King would now ask them to make such Offerings:* 7 and gave in all for the service of the House of God, of Gold, five thousand talents, and ten thousand drams; and of Silver, ten thousand talents; and of Brasses, eighteen thousand talents; and one hundred thousand talents of Iron. 8 And they with whom precious Stones were found, gave them to the Treasure of the House of the Lord, by the hand of Jehiel the Gerthomite. 9 Then the People *that had offer'd,* rejoyced for that they offer'd thus Willingly or Freely, because it was a sign that with perfect heart they offer'd

XXIII.

The Contributions
of the Princes &c.

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offer'd thus willingly to the Lord: and David the King also rejoiced with great Joy, *to see the Princes &c. contribute thus Liberally.*

XXIV.
David blesses God
for the liberal Con-
tributions to the
Work of the Tem-
ple.

10 Wherefore David blessed the Lord before all the Congregation, *ascribing it to his Grace that so dispos'd their Hearts:* and David said, Blessed be thou, Lord God of Israel our Father, for ever and ever.

11 Thine, O Lord, is the Greatness, and the Power, and the Glory, and the Victory, and the Majesty, *i. e. to thee belongs Originally, as the Fountain, all Greatness, &c.* for all that is in the Heaven and in the Earth, is thine; thine is the Kingdom *over All*, O Lord, and thou art exalted as Head above all. 12 Both Riches and Honour come of thee, and thou reignest over all, and in thine hand is Power and Might, and in thine hand it is to make great, and to give strength unto all. 13 Now therefore, our God, we thank thee, and praise thy glorious Name.

14 *Namely, who am I, and what is my People, that we should be able to offer so willingly after this sort, *i. e. so largely? Tis thy Goodness only that has given us Riches, and also an Heart to offer so freely and largely of them:* for All things come of thee, and *therefore in Truth it is but* of thy Own, *that we have given thee.* 15 For we are Strangers before thee, and Sojourners, as were all our Fathers: our days on the Earth are as a Shadow, and there is none abiding.

16 O Lord our God, all this Store that we have prepar'd to build thee an House for thine holy Name, cometh of thine hand, and is all thine own. 17 I know also, my God, that thou triest the Heart, and hast pleasure in Uprightness. As for me *it is therefore my highest Satisfaction, that thou knowest that* in the Uprightness of mine Heart I have willingly offer'd all these things: and now *also* I have seen with Joy, thy People which are present here, to offer willingly unto thee. 18 O Lord God of Abraham, Isaac, and of Israel our fathers, keep this *sense of Duty toward thee* for ever in the imagination of the thoughts of the heart of thy People, and * stablish their heart unto thee. 19 And *specially I pray thee* give unto Solomon my son a perfect heart to keep thy Commandments, thy Testimonies, and thy Statutes, and to do all these things, and to build the Palace for the which I have made Provision.

20 And David said to all the Congregation, Now bless the Lord your God. And all the Congregation blessed the Lord God of their Fathers, and bow'd down their Heads, and worshipp'd the Lord and the King. 21 And they sacrificed Sacrifices unto the Lord, and offer'd Burnt-offerings unto the Lord on the morrow after that day, even a thousand Bullocks, a thousand Rams, and a thousand Lambs, with their Drink-offerings, and Sacrifices in abundance for all Israel: 22 and did eat and drink before the Lord, *it being a sacred Feast kept before the Place where the Ark was at Jerusalem,* on that day with great Gladness. *Now quickly after this David died, sometime after which was transacted, as seems most probable, what follows*

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lows concerning Solomon's being anointed King a second time; with which therefore it is most proper to begin the Account of Solomon's Reign, or the Section next following.

S E C T I O N V.

Containing an Account of the Reign of Solomon, which may be distinguish'd into these Subdivisions.

S E C T. V. N^o. I.

Wherein are contain'd such Particulars as are taken notice of, from the Death of David, to Solomon's setting about the Work of the Temple, and are related 1 Chron. Chap. XXIX. 22 — 2 Chron. Chap. I. ult.

Then, viz. after David's Death, they, viz. the Princes and other Great Men of Israel, being assembled together for that purpose, made Solomon the son of David King the second time; * namely, whereas afore he had been anointed only by way of Designation to the Throne after his Father's Death, and in a less solemn Manner or with a very small number of the Great Men attending, because it was then done in haste, Now they anointed him in a more solemn Manner or in a General Assembly of all the Princes and Great Men, and that * before the Lord, i. e. before the Place where the Ark was, whereas before it was done in another less solemn Place, to be actually the Chief Governor or King: and, as seems probable, sometime after this, viz. after Solomon had turn'd out Abiathar from being Highpriest, then they anointed Zadok to be Highpriest in the Room of Abiathar. 23 Then, viz. after his being anointed the second time, Solomon sat on the Throne of Israel, who were the People of the Lord, as King now actually himself, viz. instead of David his father now deceas'd, and prosper'd, and all Israel obey'd him. 24 * Even all the Princes and the mighty Men, and all the Sons likewise of King David submitted themselves unto Solomon the King, Adonijah and Joab being now cut off, and Abiathar turn'd out of the Highpriest-hood. 25 And the Lord magnify'd Solomon exceedingly in the sight of all Israel, and bestow'd upon him such Royal Majesty as had not been on any King before him in Israel.

I.
Solomon after the Death of David is anointed a second time; and Zadok is anointed some time after to be the Highpriest.

26 Thus, as is afore related in the foregoing Section, David the son of Jesse reign'd over all Israel. 27 And the time that he reign'd over Israel, was forty years; seven years reign'd he in Hebron, and thirty and three years reign'd he in Jerusalem. 28 And he died in a good old age, full of days, riches, and honour: and Solomon his son now reign'd in.

II.
Of the Death of David.

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in his stead, (as v. 23.) 29 Now the Acts of David the King first and last, *i. e. from his first Designation to be King to the end of his Reign*, they are written, *the former part of them* in the Book of Samuel the Seer or Propbet, and *the rest partly* in the Book of Nathan the Prophet, and partly in the Book of Gad the Seer; 30 with all his Reign and Might, *i. e. in which Books it is related*, How he came to the Throne and govern'd afterwards his People, and warr'd against and subdu'd his Enemies; and what were the times that went over him, and over Israel, and over all the Kingdoms of the neighbouring Countries, *i. e. what more remarkable Revolutions or Events befel them.*

mar. III. 31.

After Solomon's
solemn Sacrifice
at Gibeon, God
appears to him,
and gives him
Extraordinary wis-
dom.

II. Chron. Chap. I. * Now Solomon the son of David was strengthened or settled in his Kingdom, viz. after the Deaths of Adonijab and Joab, All others quietly submitting to him, as v. 23 and 24. of the foregoing Chapter; and or namely the Lord his God was with him, and magnify'd him exceedingly. 2 Then Solomon, having married Pharaoh's daughter, assembled again all the Chief Men of Israel, and spake unto them as the Representatives of all Israel, * namely to the Captains of thousands and of hundreds, and to the Judges, and to every Governour in all Israel, the Chief of the Fathers, letting them know his Intention to go to Gibeon for to offer there an extraordinary Sacrifice, and that he would have them accompany him thither for the greater Solemnity of the thing. 3 So Solomon and all the Congregation with him, went to the High place that was at Gibeon, for there was the Tabernacle of Meeting of God, which Moses the servant of the Lord had made in the Wilderness. 4 But the Ark of God had David brought up from Kirjath-jearim, to the place which David had prepar'd for it: for he had pitch'd a Tent for it at Jerusalem. 5 Moreover, the brazen Altar that Bezaleel the son of Uri, the son of Hur, had made, * was there before the Tabernacle of the Lord: and Solomon and the Congregation sought unto the Lord by offering on It. 6 * So Solomon went up thither to the brazen Altar before the Lord, which was at the Tabernacle of Meeting, and offer'd a thousand Burnt-offerings upon it. 7 In that night did God appear unto Solomon, and said unto him, Ask what I shall give thee. 8 And Solomon said unto God, Thou hast shew'd great Mercy unto David my father, and hast made me to reign in his stead. 9 Now, O Lord God, let thy Promise unto David my father be establish'd: for thou hast made me King over a People, like the dust of the Earth in Multitude. 10 Give me now Wisdom and Knowledge, that I may go out and come in before this People: for who can judge this thy People that is so great? 11 And God said to Solomon, Because this was chiefly in thy Heart or what thou desirest, and thou hast not ask'd Riches, Wealth, or Honour, nor the Life of thine Enemies, neither yet hast ask'd long Life; but

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but hast ask'd Wisdom and Knowledge for thy self, that thou mayst judge my People, over whom I have made thee King: 12 Wisdom and Knowledge is granted unto thee, and I will give thee Riches, and Wealth, and Honour, such as none of the Kings have had that have been before thee, neither shall there any after thee have the like. 13 Then Solomon came from the High place that was at Gibeon, to Jerusalem, *namely from before the Tabernacle of Meeting, and reign'd over Israel.

14 And Solomon gather'd Chariots and Horsemen: and he had a thousand and four hundred Chariots, and twelve thousand Horsemen, which he plac'd in the Chariot-cities, *which were such as the neighbouring Country afforded plenty of Pasturage and Hay for the Horses*, and with the King at Jerusalem. 15 And the King made Silver and Gold at Jerusalem as plenteous as Stones, and Cedar-trees he made as the Sycomore-trees, that are in the Vale for abundance. 16 And Solomon had Horses brought out of Egypt, and Linen-yarn: the King's Merchants receiv'd the Linen-yarn at a price. 17 And they fetcht up, and brought forth out of Egypt a Chariot for six hundred shekels of Silver, and an Horse for an hundred and fifty: and so brought they out Horses for all the Kings of the Hittites, and for the Kings of Syria, by their means.

IV.
Solomon's great
Wealth and Gran-
deur.

S E C T. V. N^o. 2.

*Containing an Account of Building and Consecrating the Temple:
Which takes up Chap. II. 1 — VIII. 16.*

Chap. II. And Solomon determin'd to build an House for the Name of the Lord, and an House for his Kingdom, *i. e. a Palace for himself and Successors*. 2 And Solomon told out threescore and ten thousand Men to bear Burdens, and fourscore thousand to hew in the Mountain, and three thousand and six hundred to oversee them. 3 And Solomon sent to Hiram the King of Tyre, saying, As thou didst deal with David my father, and didst send him Cedars to build him an House to dwell therein, even so deal with me. 4 Behold, I build an House to the Name of the Lord my God, to dedicate it to him, and to burn before him sweet Incense, and for the continual Shew-bread, and for the Burnt-offerings morning and evening, on the Sabbaths, and on the New-moons, and on the solemn Feasts of the Lord our God. This is an Ordinance for ever to Israel. 5 And the House which I build is great: for great is our God above all gods. 6 But who is able to build him an House, seeing the Heaven, and Heaven of Heavens cannot contain him? who am I then that I should build him an House, *but only to burn Sacrifice before him? 7 Send me now therefore a Man *skillful to work in Gold, and in Silver, and in Brass, and in Iron, and in Purple, and in

I.
Solomon pre-
pares for Building
the Temple &c.

Crimson,

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Crimson, and Blue, and that can skill to grave with the cunning Men that are with me in Judah and in Jerusalem, whom David my father did provide. 8 Send me also Cedar-trees, Fir-trees, and Algum-trees out of Lebanon: (for I know that thy Servants can skill to cut Timber in Lebanon,) and behold, my Servants shall be with thy Servants, 9 even to prepare me Timber in abundance: for the House which I am about to build, shall be wonderful great. 10 And behold, I will give to thy Servants, the Hewers that cut Timber, twenty thousand measures of beaten Wheat, and twenty thousand measures of Barley, and twenty thousand baths of Wine, and twenty thousand baths of Oyl. 11 Then Hiram the King of Tyre answer'd in writing, which he sent to Solomon, Because the Lord hath lov'd his People, he hath made thee King over them. 12 Hiram said moreover, Blessed be the Lord God of Israel that made Heaven and Earth, who hath given to David the King a wise Son endu'd with Prudence and Understanding, that might build an House for the Lord, and an House for his Kingdom. 13 And now I have sent a *skilful Man, endu'd with *extraordinary Understanding or Skill in such Work, whose name is* *Hiram-abi, 14 the son of a Woman of the daughters of Dan, and his father was a Man of Tyre, skilful to work in Gold and in Silver, in Brass, in Iron, in Stone, and in Timber, in Purple, in Blue, and in fine Linen, and in Crimson; also to grave any manner of Graving, and to find out every Device which shall be put to him, *i. e. so great an Artist that he can contrive any thing propos'd to him, tho' never done afore,* with thy *skilful Men, and with the skilful Men of my Lord David thy father. 15 Now therefore the Wheat, and the Barley, the Oyl, and the Wine, which my Lord hath spoken of, let him send unto his Servants: 16 and we will cut Wood out of Lebanon as much as thou shalt need, and we will bring it to thee in flotes by sea to Joppa, and thou shalt carry it up to Jerusalem. 17 And Solomon number'd all the Strangers, *i. e. which were not Israelites, but the Relicks of the Canaanites*, that were in the land of Israel, after the numbring wherewith, *i. e. in like manner as* David his father had numbred them; and they were found an hundred and fifty thousand and three thousand and six hundred. 18 And he set threescore and ten thousand of them to be Bearers of Burdens, and fourscore thousand to be Hewers in the Mountain, and three thousand and six hundred Overseers to set the People a work.

II.
The Temple
is built.

Chap. III. Then Solomon began to build the House of the Lord at Jerusalem in mount Moriah, where the Lord appear'd unto David his father, in the place that David had prepar'd in the Threshing-floor of Ornan the Jebusite. 2 And he began to build in the second day of the second month, in the fourth year of his Reign. 3 Now these are the things wherein Solomon was instructed *by his Father* for the building of

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of the House of God. The Length by Cubits after the first measure was threescore Cubits, and the Breadth twenty Cubits, *and the Height thirty Cubits.* 4 And the Porch that was in the front of the House, the Length of it was according to the Breadth of the House, twenty Cubits, *and ten Cubits was the Breadth thereof,* and the Height was *twenty (w) Cubits *as was the Length:* And he overlaid it within, *i. e. the Inside both of the Temple and Porch* with pure Gold. 5 And the greater Apartment of the House or Holy Place he cieled with Fir-tree, which he overlaid with fine Gold, and set thereon Palm-trees and Chains. 6 And he garnished the House with precious Stones for Beauty: and the Gold was Gold of (x) Parvaim. 7 He overlaid also the House, the Beams, the Posts, and the Walls thereof, and the Doors thereof with Gold, and grav'd Cherubims on the Walls. 8 And he made the most Holy Place of the House, the Length whereof was according to the Breadth of the House, twenty Cubits, and the Breadth thereof twenty Cubits: and he overlaid it with fine Gold amounting to six hundred talents. 9 And the weight or value of the Nails was fifty shekels of Gold: and he overlaid the upper Chambers with Gold. 10 And in the most Holy House he made two Cherubims of *Statue-work, *i. e. standing on their feet (v. 13.) as Statues do,* and overlaid them with Gold. 11 And the Wings of the Cherubims were twenty Cubits long: one Wing of the one Cherub was five Cubits, reaching to the Wall of the House: and the other Wing was likewise five Cubits, reaching to the Wing of the other Cherub. 12 And one Wing of the other Cherub was five Cubits, reaching to the Wall of the House: and the other Wing was five Cubits also, joyning to the Wing of the other Cherub. 13 The Wings of these Cherubims spread themselves forth twenty Cubits: and they stood on their Feet, and their Faces were Inward. 14 And he made the Vail, *before the most Holy Place,* of Blue, and Purple, and Crimson, and fine Linen, and wrought Cherubims thereon. 15 Also he made before the Holy Place of the House, and so at the Entrance into the House, two Pillars, *each seventeen Cubits and an half high, and so both together of thirty and five Cubits high,* and the Chapter that was on the top of each of them was five Cubits. 16 And he made Chains, as in the Oracle, and put them on the heads of the Pillars, and made an hundred Pomegranates, and put them on the Chains. 17 And he rear'd up the Pillars before the Temple, one on the right hand, and the other on the left,

A N N O T A T.

(w) So it is read in the *Alexandrian* Copy of the Septuagint, and in the *Syriac* and *Arabic* Versions, and was doubtless the true Original Reading.

(x) This most probably was no other than a Province or Place in the Country of *Ophir*, where was a Mine or several Mines, the Gold whereof was accounted the Best and Purest.

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and call'd the name of that on the right hand, Jachin, and the name of that on the left, Boaz.

III.
Of the Brazen Al-
tar & molten Sea.

Chap. IV. Moreover he made an Altar of Brass, twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof. 2 Also he made a molten Sea of ten Cubits, from brim to brim, round in compass, and five cubits the height thereof, and a line of thirty cubits did compass it round about. 3 And under it * were *Knops* in the similitude of Oxen, which did compass it round about: ten in a cubit compassing the Sea round about. * The two rows of Oxen were cast, when it was cast. 4 It stood upon twelve Oxen, three looking toward the North, and three looking toward the West, and three looking toward the South, and three looking toward the East: and the Sea was set above upon them, and all their hinder Parts were inward. 5 And the Thickness of it was an hand-breadth, and the Brim of it like the work of the brim of a Cup, with flowers of Lilies; and it receiv'd and held three thousand Baths, *when it was fill'd up quite to the Brim, or with as much Water as it would hold; whereas commonly it had but two thousand Baths, this being sufficient for use, and as much as it would hold without the Waters being blow'd over the Brim by the Wind and the like.*

IV.
Of the Lavers,
Tables, &c.

6 He made also ten Lavers, and put five on the right hand, and five on the left, to wash in them: such things as they offer'd for the Burnt-offering, they wash'd in them; but the Sea was for the Priests to wash in. 7 And he made ten Candlesticks of Gold according to their * Pattern *given him by David*, and set them in the Temple, five on the right hand, and five on the left. 8 He made also ten Tables, *on one of which was placed the Shew-bread, the others serving for the golden Basons and other Vessels or Utensils*; and plac'd them in the Temple, five on the right side, and five on the left: and he made an hundred Basons of Gold.

V.
Of the Courts and
other Utensils of
Brass.

9 Furthermore, he made the *Inner Court or that* of the Priests, and the *Outer or Great Court or that of the People*, and Doors for the Court, and overlaid the Doors of them with Brass. 10 And he set the Sea on the right side of the East-end, over against the South. 11 And Hiram *the Workman* made the Pots, and the Shovels, and the Basons; and Hiram finish'd the Work that he was to make for King Solomon for the House of God: 12 to wit, the two Pillars, and the * Bowls, and the Chapters which were on the top of the two Pillars, and the two Wreaths to cover the two * Bowls of the Chapters which were on the top of the Pillars: 13 and four hundred Pomegranates on the two Wreaths; two rows of Pomegranates on each Wreath, to cover the two Bowls of the Chapters, which were upon the Pillars. 14 He made also Bases; and Lavers made he upon the Bases; 15 one Sea, and twelve Oxen under it: 16 the Pots also, and the Shovels, and the Fleth-hooks, and all their Instruments,

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Instruments, did * Hiram-abif make to King Solomon for the House of the Lord, of bright Brass. 17 In the plain of Jordan did the King cast them, in the Clay-ground, between Succoth and Zeredathah. 18 Thus Solomon made all these Vessels in great abundance: for the weight of the Brass could not be found out.

19 And Solomon made all the Vessels that were for the House of God, the golden Altar also, and the Tables whereon the Shew-bread was set: 20 Moreover, the Candlesticks with their Lamps, that they should burn after the manner *which God had prescrib'd*, before the Oracle, of pure Gold; 21 and the Flowers, and the Lamps, and the Tongs made he of Gold, and that * solid Gold. 22 And the Snuffers, and the Basons, and the Spoons, and the Censers, of pure *and solid* Gold: and the Entry of the House, * namely the inner Doors thereof for the most Holy Place, and the Doors of the House of the Temple, were of Gold, *not of massy or solid Gold, but of Wood overlaid with Gold.* Chap. V. Thus all the Work that Solomon made for the House of the Lord, was finish'd: and Solomon brought in all the things that David his father had dedicated; and the Silver, and the Gold, and all the Instruments, put he among the Treasures of the House of God.

VI.
Of other Uten-
sils of Gold.

At this

2 Then Solomon assembled the Elders of Israel, and all the Heads of the Tribes, the Chief of the Fathers of the Children of Israel, unto Jerusalem, to bring up the Ark of the Covenant of the Lord, out of the City of David, which is Zion. 3 Wherefore all the Men of Israel assembled themselves unto the King * at the Feast of the Dedication and Tabernacles, which *each* was in the seventh month. 4 And all the Elders of Israel came, and the Levites took up the Ark. 5 And they brought up the Ark, and the Tabernacle of the Congregation, and all the holy Vessels that were in the Tabernacle, these did the Priests and the Levites bring up. 6 Also King Solomon and all the Congregation of Israel that were assembled unto him before the Ark, sacrificed Sheep and Oxen, which could not be told nor numbred for multitude. 7 And the Priests brought in the Ark of the Covenant of the Lord unto his Place, to the Oracle of the House into the most Holy Place, even under the Wings of the Cherubims. 8 For the Cherubims spread forth their Wings over the place of the Ark, and the Cherubims cover'd the Ark and the Staves thereof, above. 9 And they drew out the Staves of the Ark, that the ends of the Staves were seen from the Ark before the Oracle, but they were not seen without. And there * they are unto this day, *as is related 1 Kings 8. 8. that is, unto the time that that part of the said Book of Kings was penn'd.* 10 There was nothing in the Ark save the two Tables which Moses put therein at Horeb, when the Lord made a Covenant with the Children of Israel, when they came out of Egypt. 11 And it came to pass when the Priests were come out of the Holy

VII.
The Ark is brought
into the Temple,
and the Temple
fill'd with the
Glory of God.

P A R A P H R A S E.

Place: (for all the Priests that were * able to be present, were sanctify'd and attended on this extraordinary Occasion, and did not then wait only Such, as it was their Turn to wait, by the Course that David had appointed.) 12 Also the Levites which were the Singers, all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren; being array'd in white Linen, having Cymbals, and Psalteries, and Harps, stood at the East-end of the Altar, and with them an hundred and twenty Priests sounding with Trumpets.) 13 It came even to pass, as the Trumpeters and Singers were as one, to make one sound to be heard in praising and thanking the Lord; and when they lift up their voice with the Trumpets and Cymbals, and Instruments of Musick, and prais'd the Lord, saying or singing that Psalm which thus begins, O give thanks unto the Lord, for he is Good, for his Mercy endures for ever, which last is repeated every verse of the said Psalm, and so put to denote the whole Psalm: that then the House was fill'd with a Cloud, even the House of the Lord; 14 so that the Priests could not stand to minister by reason of the Cloud; for the Glory of the Lord had fill'd the House of God.

VIII.
Solomon blesses
God.

Chap. VI. Then said Solomon, The Lord hath said that he would dwell in the thick Darkness. 2 But I have built an House of Habitation for thee, and a place for thy Dwelling for ever. 3 And the King turn'd his Face, and blessed the whole Congregation of Israel, (and all the Congregation of Israel stood,) 4 And he said, Blessed be the Lord God of Israel, who hath with his hands fulfill'd that which he spake with his mouth to my father David, saying, 5 Since the day that I brought forth my People out of the land of Egypt, I chose no City among all the Tribes of Israel to build an House in, that my Name might be there, neither chose I any Man to be such a Ruler over my People Israel, as that the Succession of the Kingdom should continue in his Family, as long as the Kingdom it self lasted: 6 but I have chosen Jerusalem, that the House built to my Name or Service might be there, and have chosen David to be such a Ruler as is mention'd v. 5. over my People Israel. 7 Now it was in the heart of David my father to build an House for the Name of the Lord God of Israel. 8 But the Lord said to David my father, Forasmuch as it was in thine heart to build an House for my Name, thou didst well in that it was in thine heart: 9 notwithstanding, thou shalt not build the House, but thy Son, which shall come forth out of thy Loyns, he shall build the House for my Name. 10 The Lord therefore hath perform'd his Word that he hath spoken: for I am risen up in the room of David my father, and am set on the Throne of Israel, as the Lord promis'd, and have built the House for the Name of the Lord God of Israel. 11 And in it have I put the Ark, wherein is the Covenant of the Lord, that he made with the Children of Israel.

12 And

P A R A P H R A S E.

12 And he stood before the Altar of the Lord, in the presence of all the Congregation of Israel, and spread forth his hands; 13 (for Solomon had made a brazen Scaffold of five cubits long, and five cubits broad, and three cubits high, and had set it in the midst of the Court, and upon it he stood, and kneeled down upon his knees, before all the Congregation of Israel, and spread forth his hands towards Heaven,) 14 and said, O Lord God of Israel, there is no God like thee in the Heaven, nor in the Earth; which keepest Covenant, and shewest Mercy unto thy Servants, that walk before thee with all their hearts. 15 Thou which hast kept with thy servant David my father, that which thou hast promis'd him; and spakest with thy mouth, and hast fulfill'd it with thine hand, as it is this day. 16 Now therefore, O Lord God of Israel, keep with thy servant David my father, that which thou hast promis'd him, saying, There shall not fail thee a Man in my sight to sit upon the Throne of Israel; yet so, that thy Children take heed to their way to walk in my Law, as thou hast walked before me. 17 Now then, O Lord God of Israel, let thy Word be verify'd, which thou hast spoken unto thy servant David. 18 (But will God in very deed dwell with Men on the Earth? behold, Heaven, and the Heaven of Heavens cannot contain thee; how much less this House which I have built!) 19 Have respect therefore to the Prayer of thy Servant, and to his Supplication, O Lord my God, to hearken unto the Cry and the Prayer which thy Servant prayeth before thee: 20 that thine eyes may be open upon this House day and night, upon the Place whereof thou hast said, that thou wouldst put thy Name there; to hearken unto the Prayer which thy Servant prayeth towards this Place. 21 Hearken therefore unto the Supplications of thy Servant, and of thy People Israel, which they shall make towards this Place: hear thou from thy dwelling-place, even from Heaven; and when thou hearest, forgive. 22 If a Man sin against his Neighbour, and an Oath be laid upon him, to make him swear, and the Oath come before thine Altar in this House: 23 then hear thou from Heaven, and do, and judge thy Servants by requiting the Wicked, by recompensing his way upon his own Head, and by justifying the Righteous, by giving him according to his Righteousness. 24 And if thy People Israel be put to the worse before the Enemy, because they have sinn'd against thee; and shall return and confess thy Name, and pray and make supplication before thee in this House: 25 then hear thou from the Heavens, and forgive the sin of thy People Israel, and bring them again unto the Land which thou gavest to them, and to their Fathers. 26 When the Heaven is shut up, and there is no Rain, because they have sinn'd against thee; yet if they pray towards this Place, and confess thy Name, and turn from their sin when thou dost afflict them: 27 then hear thou from Heaven, and forgive the

IX.
His Prayer at the
Consecration of
the Temple.

the sin of thy Servants, and of thy People Israel, when thou hast taught them the good way, wherein they should walk; and send Rain upon the Land which thou hast given unto thy People for an Inheritance. 28 If there be Dearth in the Land, if there be Pestilence, if there be Blasting, or Mildew, Locusts, or Caterpillars; if their Enemies besiege them in the Cities of their Land; whatsoever Sore, or whatsoever Sickness there be: 29 then what Prayer or what Supplication soever shall be made of any Man, or of all thy People Israel, when every one shall know his own Sore, and his own Grief, and shall spread forth his hands in this House: 30 then hear thou from Heaven thy dwelling-place, and forgive, and render unto every Man according unto all his ways, whose heart thou knowest: (for thou only knowest the hearts of the Children of Men;) 31 that they may fear thee, to walk in thy ways so long as they live in the Land which thou gavest unto our Fathers. 32 Moreover, concerning the Stranger, which is not of thy People Israel, but is come from a far Country for thy great Name's sake, and thy mighty Hand, and thy stretch'd out Arm; if they come and pray in this House: 33 then hear thou from the Heavens, even from thy dwelling-place, and do according to all that the Stranger calleth to thee for; that all People of the Earth may know thy Name, and fear thee, as doth thy People Israel, and may know that this House which I have built, is call'd by thy Name. 34 If thy People go out to war against their Enemies by the way that thou shalt send them, and they pray unto thee toward this City which thou hast chosen, and the House which I have built for thy Name: 35 then hear thou from the Heavens their Prayer and their Supplication, and maintain their Cause. 36 If they sin against thee, (for there is no Man which sinneth not,) and thou be angry with them, and deliver them over before their Enemies, and they carry them away Captives unto a Land far off or near; 37 yet if they bethink themselves in the Land whither they are carried captive, and turn and pray unto thee in the Land of their Captivity, saying, We have sinn'd, we have done amiss, and have dealt wickedly; 38 if they return to thee with all their heart and with all their soul, in the Land of their Captivity, whither they have carried them captives, and pray toward their Land which thou gavest unto their Fathers, and toward the City which thou hast chosen, and toward the House which I have built for thy Name: 39 then hear thou from the Heavens, even from thy dwelling-place, their Prayer and their Supplications, and maintain their Cause, and forgive thy People which have sinn'd against thee. 40 Now, my God, let (I beseech thee) thine eyes be open, and let thine ears be attent unto the Prayer that is made in this Place. 41 Now therefore arise, O Lord God, into thy Resting-place, thou and the Ark of thy strength: let thy Priests, O Lord God, be clothed with Salvation, and let thy Saints

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Saints rejoyce in Goodness. 42 O Lord God, turn not away the face of thine Anointed : remember the Mercies * to David thy servant.

Chap. VII. Now when Solomon had made an end of praying, the Fire came down from Heaven, and consum'd the Burnt-offering and the Sacrifices ; and the Glory of the Lord fill'd the House. 2 And the Priests could not enter into the House of the Lord, because the Glory of the Lord had fill'd the Lord's House. 3 And when all the Children of Israel saw how the Fire came down, and the Glory of the Lord upon the House, they bow'd themselves with their faces to the Ground upon the Pavement, and worship'd, and prais'd the Lord, saying, For he is Good, for his Mercy endureth for ever.

X.
The People wor-
ship God.

4 Then, viz. for several days after this first, the King and all the People offer'd Sacrifices before the Lord. 5 And King Solomon offer'd a Sacrifice of twenty and two thousand Oxen, and an hundred and twenty thousand Sheep : so the King and all the People dedicated the House of God. 6 And the Priests waited on their Offices: the Levites also with Instruments of Musick of the Lord, * namely which David the King had made to praise the Lord, because his Mercy endureth for ever, when David praised by their Ministry : and the Priests sounded Trumpets before them, and all Israel stood. 7 Moreover, Solomon hallow'd the middle of the Court that was before the House of the Lord : for there he offer'd Burnt-offerings, and the fat of the Peace-offerings, because the brasen Altar which Solomon had made, was not able to receive the Burnt-offerings, and the Bread-offerings, and the Fat. 8 Also at the same time Solomon kept the Feast seven days, and all Israel with him, a very great Congregation, from the entring in of Hamath, unto the river of Egypt. 9 And on the eighth day they made a solemn Assembly : for they kept the dedication of the Altar seven days, and the Feast of Tabernacles seven days. 10 And on the three and twentieth day of the seventh month, he sent the People away into their Tents, glad and merry in heart for the Goodness that the Lord had shew'd unto David, and to Solomon, and to Israel his People. 11 Thus Solomon finish'd the House of the Lord, and the King's House : and all that came into Solomon's heart to make in the House of the Lord, and in his own House, he prosperously effected.

XI.
Sacrifices extra-
ordinary.

12 And the Lord appear'd to Solomon by night, and said unto him, I have heard thy Prayer, and have chosen this Place to my self for an House of Sacrifice. 13 If I shut up Heaven that there be no Rain, or if I command the Locusts to devour the Land, or if I send Pestilence among my People ; 14 if my People which are call'd by my Name, shall humble themselves and pray, and seek my face, and turn from their wicked ways : then will I hear from Heaven, and will forgive their sin, and will heal their Land. 15 Now mine eyes shall be open, and mine

XII.
God appears a-
gain to Solomon
by night.

ears

P A R A P H R A S E.

ears attent unto the Prayer that is made in this Place. 16 For now have I chosen and sanctify'd this House, that my Name may be there for ever: and mine eyes and mine heart shall be there perpetually. 17 And as for thee, if thou wilt walk before me, as David thy father walked, and do according to all that I have commanded thee, and shalt observe my Statutes and my Judgments: 18 then will I stablish the Throne of thy Kingdom, according as I have covenanted with David thy father, saying, There shall not fail thee a Man to be Ruler in Israel. 19 But if ye turn away and forsake my Statutes and my Commandments which I have set before you, and shall go and serve other gods, and worship them: 20 then will I pluck them up by the roots out of my Land which I have given them; and this House which I have sanctify'd for my Name, will I cast out of my sight, and will make it to be a Proverb, and a By-word among all Nations. 21 And this House which is high, shall be an Astonishment to every one that passeth by it; so that he shall say, Why hath the Lord done thus unto this Land, and unto this House? 22 And it shall be answer'd, Because they forsook the Lord God of their fathers, which brought them forth out of the land of Egypt, and laid hold on other gods, and worship'd them, and serv'd them: therefore hath he brought all this evil upon them.

XIII.
Other Buildings
of Solomon.

Chap. VIII. And it came to pass, (at the end of twenty years, wherein Solomon had built the House of the Lord, and his own House,) 2 that the *twenty Cities in Galile*, which *Solomon had given to King Hiram*, and *be not liking thereof* had restor'd to Solomon, Solomon built them, and caus'd the Children of Israel to dwell there. 3 And Solomon went to Hamath-zobah, and prevail'd against it. 4 And he built Tadmor in the Wilderness, and all the Store-cities, which he built in Hamath. 5 Also he built Beth-horon the upper, and Beth-horon the nether, fenced Cities, with Walls, Gates, and Bars. 6 And Baalath, and all the Store-cities that Solomon had, and all the Chariot-cities, and the Cities of the Horsemen, and all that Solomon desir'd to build in Jerusalem, and in Lebanon, and throughout all the Land of his Dominion.

XIV.
Method of Solomon
as to Persons
employ'd in his
Buildings.

7 As for all the People that were left of the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites which were not of Israel: 8 *namely of their Children who were left after them in the Land, whom the Children of Israel consum'd not; them did Solomon make to pay Tribute, viz. *by carrying Burdens, and doing the other Under-services, that were necessary to the Building of the Temple and the other Buildings of Solomon*, until this day, viz. *when the Penman of that part of the Kings whence this was transcrib'd, writ it*: 9 But of the Children of Israel did Solomon make no Servants for his Work: but they were Men of War, and Chief of his Captains, and Captains of his Chariots and Horsemen. 10 And these were the Chief of King

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King Solomon's Officers, even two hundred and fifty, that bare Rule over the People *that work'd in the Building of the Temple: the others of the five hundred mention'd 1 Kings 9. 23. being Overseers to such as work'd in other places.*

11 And Solomon brought up the Daughter of Pharaoh, out of the City of David, unto the House that he had built for her: for he said, My Wife shall not dwell in the house of David King of Israel, because the place is holy, whereunto the Ark of the Lord hath come, and been settled so long, and in so solemn a manner as to have a Tabernacle built for it within the Precincts of David's house. And so it is not fit for a Foreigner, who is only a Profelyte of the Gate or has not embrac'd all the Law of Moses, to live there; because she or her servants, tho' such Converts, yet might in many respects defile the said Place, for want of observing the Rites of the Law, which they were not oblig'd to, as being only Profelytes of the Gate.

XV.
Pharaoh's Daughter removes to her House.

12 Then Solomon settled the Daily Sacrifice at the Temple, taking Care or giving Command that they offer'd Burnt-offerings unto the Lord on the Altar of the Lord, which he had built before the Porch: 13 even after a certain Rate every day, offering according to the Commandment of Moses, on the Sabbaths, and on the New-moons, and on the solemn Feasts, three times in the year, even in the feast of Unleaven'd Bread, and in the feast of Weeks, and in the feast of Tabernacles. 14 And he appointed according to the order of David his father, the Courses of the Priests to their Service, and the Levites to their Charges, to praise and minister before the Priests, as the duty of every day requir'd: the Gate-guards also by their Courses, at every Gate: for so had David the Man of God commanded. 15 And they departed not from the Commandment of the King unto the Priests, and Levites, concerning any matter, or concerning the Treasures. 16 Now all the Work of Solomon for the Temple was prepar'd beforehand, both unto or for the day of the Foundation of the House of the Lord, and until it was finish'd: so the House of the Lord was perfected.

XVI.
Solomon settles the Sacrifices &c.

S E C T. V. N°. 3.

An Account of Solomon's Reign, From his finishing the Temple to his Death: Which takes up Chap. VIII. 17. — IX. ult.

17 Then went Solomon to Ezion-geber, and to Eloth, at the Seaside in the land of Edom. 18 And Hiram sent him *Shipwrights for to make him Ships, and Servants that had knowledge of the Sea to sail the Ships when made; and they went with the Servants of Solomon to Ophir, and *fetcht thence four hundred and fifty talents of Gold, of which

I.
Solomon's Navy fetch Gold from Ophir.

P A R A P H R A S E.

thirty are suppos'd to have been spent in Charges, and so they brought only four hundred and twenty of them to the Exchequer or Treasury of King Solomon.

*Ap. II. 2.
The Queen of
Sheba comes to
Solomon &c.*

Chap. IX. And when the Queen of Sheba heard of the fame of Solomon, she came to prove Solomon with hard Questions at Jerusalem, with a very great Company, and Camels that bare Spices, and Gold in abundance, and precious Stones: and when she was come to Solomon, she * discours'd with him of all that was in her heart. 2 And Solomon told her all her Questions: and there was nothing hid from Solomon which he told her not. 3 And when the Queen of Sheba had seen the Wisdom of Solomon, and the House that he had built, 4 and the meat of his Table, and the sitting of his Servants, and the attendance of his Ministers, and their apparel, his Cup-bearers also, and their apparel, and his Ascent by which he went up into the House of the Lord; there was no more Spirit in her. 5 And she said to the King, It was a true Report which I heard in mine own Land, of thine Acts, and of thy Wisdom: 6 howbeit, I believ'd not their words, until I came, and mine eyes had seen it: and behold, the one half of the greatness of thy Wisdom was not told me: for thou exceedest the fame that I heard. 7 Happy are thy Men, and happy are these thy Servants, which stand continually before thee, and hear thy Wisdom. 8 Blessed be the Lord thy God, which delighted in thee to set thee on his Throne, to be King for the Lord thy God: because thy God loved Israel, to establish them for ever, therefore made he thee King over them, to do Judgment and Justice. 9 And she gave the King an hundred and twenty talents of Gold, and of Spices great abundance, and precious Stones: neither was there any such Spice as the Queen of Sheba gave King Solomon. 10 And the Servants also of Hiram, and the Servants of Solomon, which brought Gold from Ophir, brought Algum-trees, and precious Stones. 11 And the King made of the Algum-trees, Terrises to the House of the Lord, and to the King's Palace, and Harps and Psalteries for Singers: and there were none such seen before in the land of Judah. 12 And King Solomon gave to the Queen of Sheba all her desire, whatsoever she ask'd, * because of that which she had brought unto the King: so she turn'd and went away to her own Land, she and her Servants.

*III.
Solomon's Wealth
and Grandeur.*

13 Now the weight of Gold that came to Solomon in one year, was six hundred and threescore and six talents of Gold; 14 besides that which Chapmen and Merchants brought: and all the Kings of Arabia, and Governors of the Country, brought Gold and Silver to Solomon. 15 And King Solomon made two hundred Targets of beaten Gold: six hundred shekels of beaten Gold went to one Target. 16 And three hundred Shields made he of beaten Gold: three hundred shekels of Gold went to one Shield: and the King put them in the house of the Forest of

of

P A R A P H R A S E.

of Lebanon. 17 Moreover, the King made a great Throne of Ivory, and overlaid it with pure Gold. 18 And there were six steps to the Throne, with a foot-stool of Gold, which were fastned to the Throne, and stays on each side of the sitting-place, and two lions standing by the stays. 19 And twelve lions stood there on the one side and on the other, upon the six steps. There was not the like made in any Kingdom. 20 And all the Drinking-vessels of King Solomon were of Gold, and all the Vessels of the house of the forest of Lebanon were of pure Gold: none were of Silver; it was not any thing accounted of in the days of Solomon. 21 For the King's Ships went to Tarshish with the Servants of Hiram: every three years once came the Ships of Tarshish bringing Gold and Silver, Ivory, and Apes, and Peacocks. 22 And King Solomon passed all the Kings of the earth in Riches and Wisdom. 23 And all the Kings of the earth sought the presence of Solomon, to hear his Wisdom, that God had put in his heart. 24 And they brought every Man his Present, vessels of Silver, and vessels of Gold, and Raiment, Harness, and Spices, Horses, and Mules, a Rate year by year. 25 And Solomon had four thousand stalls for Horses and Chariots, and twelve thousand Horsemen, whom he bestow'd in the Chariot-cities, and with the King at Jerusalem. 26 And he reign'd over all the Kings, from the River, even unto the land of the Philistines, and to the border of Egypt. 27 And the King made Silver in Jerusalem as Stones, and Cedar-trees made he as the Sycomore-trees, that are in the low Plains, in abundance. 28 And they brought unto Solomon Horses out of Egypt, and out of all other neighbouring Lands which were remarkable for good Horses.

29 Now the rest of the Acts of Solomon, first and last, are they not written in the Book of Nathan the Prophet, and in the Prophecy of Ahijah the Shilonite, and in the Visions of Iddo the Seer, against Jeroboam the son of Nebat? 30 And Solomon reign'd in Jerusalem over all Israel forty years. 31 And Solomon slept with his Fathers, and he was bury'd in the City of David his father.

IV.
Solomon's
Death.

S E C T I O N VI.

Containing an Account of the Reign of Rehoboam: Which takes up Chap. IX. ult. — XII. ult.

And Rehoboam his son reign'd in his stead. Chap. X. And Rehoboam went to Shechem: for to Shechem were all Israel come to make him King. 2 And it came to pass when Jeroboam the son of Nebat, (who was in Egypt, whither he had fled from the presence of Solomon the King,) heard it, that Jeroboam return'd out of Egypt. 3 *Namely

L.
Rehoboam begins
to reign, and the
ten Tribes revolt
from him.

L 2

they

P A R A P H R A S E.

they had sent and call'd him: so Jeroboam and all Israel came and spake to Rehoboam, saying, 4 Thy Father made our Yoke grievous, now therefore ease thou somewhat the grievous Servitude of thy Father, and his heavy Yoke that he put upon us, and we will serve thee. 5 And he said unto them, Come again unto me after three days. And the People departed. 6 And King Rehoboam took Counsel with the old Men that had stood before Solomon his father while he yet liv'd, saying, What Counsel give ye me, to return answer to this People? 7 And they spake unto him, saying, If thou be kind to this People, and please them, and speak good words to them, they will be thy Servants for ever. 8 But he forsook the Counsel which the old Men gave him, and took Counsel with the young Men that were brought up with him, that stood before him. 9 And he said unto them, What Advice give ye, that we may return answer to this People, which have spoken to me, saying, Ease somewhat the Yoke that thy Father did put upon us? 10 And the young Men that were brought up with him, spake unto him, saying, Thus shalt thou answer the People that spake unto thee, saying, Thy Father made our Yoke heavy, but make thou it somewhat lighter for us: thus shalt thou say unto them, My little Finger shall be thicker than my Father's Loyns. 11 For whereas my Father put a heavy Yoke upon you, I will put more to your Yoke: my Father chastised you with Whips, but I will chastise you with Scorpions. 12 So Jeroboam and all the People came to Rehoboam on the third day, as the King bade, saying, Come again to me on the third day. 13 And the King answer'd them roughly: and King Rehoboam forsook the Counsel of the old Men. 14 And answer'd them after the Advice of the young Men, saying, My Father made your Yoke heavy, but I will add thereto: my Father chastised you with Whips, but I will chastise you with Scorpions. 15 So the King hearkned not unto the People, for the Cause was of God, that the Lord might perform his Word, which he spake by the hand of Ahijah the Shilonite to Jeroboam the son of Nebat. 16 And when all Israel saw that the King would not hearken unto them, the People answer'd the King, saying, What portion have we in David? and we have none Inheritance in the son of Jesse: every Man to your *Habitations, O Israel: and now David see to thine own House. So all Israel went to their *Habitations. 17 But as for the Children of Israel that dwelt in the Cities of Judah, Rehoboam reign'd over them. 18 Then King Rehoboam sent Hadoram that was over the Tribute, and the Children of Israel ston'd him with Stones, that he dy'd: but King Rehoboam made speed to get him up to his Chariot, to flee to Jerusalem. 19 And Israel rebell'd against the House of David unto this day.

II.
Rehoboam is forbidden by God to fight against Israel.

Chap. XI. And when Rehoboam was come to Jerusalem, he gather'd of the House of Judah and Benjamin, an hundred and fourscore thousand

P A R A P H R A S E.

land chosen Men which were Warriours, to fight against Israel, that he might bring the Kingdom again to Rehoboam. 2 But the Word of the Lord came to Shemaiah the Man of God, saying, 3 Speak unto Rehoboam the son of Solomon King of Judah, and to all Israel in Judah and Benjamin, saying, 4 Thus saith the Lord, Ye shall not go up, nor fight against your Brethren: return every Man to his House, for this thing is done of me. And they obey'd the Words of the Lord, and return'd from going against Jeroboam.

5 And Rehoboam dwelt in Jerusalem, and built, *i.e. repair'd and fortified more strongly several Cities for to be able to make the better Defence* in Judah: 6 * namely he built, *i.e. fortified* Beth-lehem, and Etam, and Tekoa, 7 and Beth-zur, and Shoco, and Adullam, 8 and Gath, and Marehah, and Ziph, 9 and Adoraim, and Lachish, and Azekah, 10 and Zorah, and Aijalon, and Hebron, which are in Judah, and in Benjamin, fenced Cities *lying mostly on the Frontiers of his Kingdom.* 11 And he fortified the strong Holds *that were up and down in the Country,* and put Captains *and Garisons* in them, and store of Victuals, and of Oyl, and Wine, *that they might hold out against a Siege.* 12 And in every several City he put Shields and Spears, and made them exceeding strong, having Judah and Benjamin on his side.

III.
Rehoboam fortifies his frontier Places.

13 And the Priests, and the Levites that were in all Israel, resorted to him out of all their Coasts. 14 (For the Levites left their Suburbs, and their Possession, and came to Judah and Jerusalem: for Jeroboam and his sons had cast them off from executing, *i.e. would not suffer them to execute the Priests Office unto the Lord as the Law prescrib'd, and they refus'd to offer before his Calves, &c.* 15 And therefore he ordain'd him other Priests for the High-places *he had set up,* and for the worship of the Devils *or false gods he worshipt,* * even for the Calves (y) which he had made.) 16 And after *this good example of them the Levites,* out of all the Tribes of Israel, such as set their hearts to seek the Lord God of Israel, came to Jerusalem to sacrifice unto the Lord God of their fathers, *quitting their Habitations and Estates rather than the true Religion, and settling in the Kingdom of Judah.* 17 So they strengthened the Kingdom of Judah, and made Rehoboam the son of Solomon strong, three years: for three years they walked in the way of David and Solomon.

IV.
The Priests and Levites, and other truly pious Persons come out of Israel into Judah.

A N N O T A T.

(y) We no where find that *Jeroboam* set up or allow'd of any other False Worship, but that of the Calves; and therefore they must Reasonably be here understood by the *Devils* here mention'd, the Holy Spirit branding them with the name of *Devils*, to shew that tho' they were or might be pretended to be only Symbols of God's Presence in imitation of the Calf set up in the Wilderness, yet the Worship of them was in God's esteem no other than the Worship of *Devils*, as being directly contrary to his Law, and owing wholly to the Suggestion of the Devil.

V.
Rehoboam's
wives & Children.

18 And Rehoboam took him Mahalath the Daughter of Jerimoth the son of David to Wife, and Abihail the daughter of Eliab the son of Jesse: 19 which bare him Children; Jeush, and Shamariah, and Zaham. 20 And after her, he took Maachah the daughter of Absalom *or Abishalom a Benjamite*, which bare him Abijah, and Attai, and Ziza, and Shelomith. 21 And Rehoboam lov'd Maachah the daughter of Absalom, above all his Wives and his Concubines: (for he took eighteen Wives, and threescore Concubines, and begat twenty and eight sons, and threescore daughters.) 22 And Rehoboam made Abijah the son of Maachah * to be the Chief Ruler *under himself* among or out of all his Brethren, *tho' many of them were elder*: for he thought *that thus putting Abijah into the Chief Management of Affairs would be a most proper means for to prepare the way to make him King after his own Decease.* 23 And he dealt wisely *to bring this about, and to hinder any Combinations of his other Sons against Abijah*, and dispers'd all his Children, *i. e. other Sons* throughout all the Countries of Judah and Benjamin, unto every fenced City; *where likely they had the honour of the Titles of Governors in Chief, tho' in reality they were rather no other than State-prisoners, being under the Watch of such Persons as their Father could confide in, and who were to give notice to him and hinder any Combination among them*: and he gave them Victuals in abundance, *i. e. allow'd them plentiful Provision, that they might live at ease, and so be less sensible of their genteel sort of Confinement.* And he, *i. e. Rehoboam* desir'd many Wives, *so as probably to take more than those v. 21. mention'd.*

VI.
For Idolatry Shishak takes and
plunders Jerusalem, &c.

Chap. XII. And it came to pass when Rehoboam had establish'd the Kingdom, and had strengthened himself, he forsook the Law of the Lord, and all Israel, *i. e. the Generallity of Judah and Benjamin, and of the other Tribes that came and dwelt in the Kingdom of Judah*, with him. 2 And it came to pass, that in the fifth year of King Rehoboam, Shishak King of Egypt came up against Jerusalem, (because they had transgress'd against the Lord,) 3 with twelve hundred Chariots, and threescore thousand Horsemen: and the People, *i. e. foot Soldiers* were without Number, *i. e. a vast Number* that came with him out of Egypt; among whom were the Lubims, the Sukkiims, and the * Cushites, *which inhabited the parts of Lybia and Arabia adjoining to Egypt.* 4 And he took the fenced Cities which pertain'd to Judah, and came to Jerusalem. 5 Then came Shemaiah the Prophet to Rehoboam, and to the Princes of Judah, that were gather'd together to Jerusalem, because of Shishak, and said unto them, Thus saith the Lord, Ye have forsaken me, and therefore have I also left you in the hand of Shishak. 6 Whereupon the Princes of Israel, and the King humbled themselves, and they said, The Lord is righteous, *i. e. do's most justly punish us.* 7 And when the Lord saw that they humbled themselves, the Word of the Lord came

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to Shemaiah, saying, They have humbled themselves, therefore I will not destroy them, but I will grant them some Deliverance, and my Wrath shall not be pour'd out upon Jerusalem *so as to destroy it* by the hand of Shishak. 8 Nevertheless, they shall be his Servants; that they may know *the great difference between the Happiness they enjoy'd while they continu'd in my Service, and the Oppression they must bear under the Service of the Kingdoms of the Countries about them, i. e. of any Foreign King.* 9 So Shishak King of Egypt came up against Jerusalem, and took away the Treasures of the House of the Lord, and the Treasures of the King's House, he took all: he carried away also the Shields of Gold which Solomon had made. 10 Instead of which, King Rehoboam made Shields of Brass, and committed them to the hands of the Chief of the Guard, that kept the entrance of the King's House. 11 And when the King entered into the House of the Lord, the Guard came and fet them, and brought them again into the Guard-chamber. 12 * Thus when he humbled himself, *as v. 6, 7. the Wrath of the Lord turn'd from him so far, that he would not suffer Shishak to destroy him altogether, i. e. quite to destroy Jerusalem, and put an End to the Kingdom: * but yet in Judah things went well, or they began again to prosper, a Reformation being made of what had been amiss.*

13 So King Rehoboam strengthened himself again in Jerusalem, and the other fenced Cities of his Kingdom, which he repair'd, and reign'd: for Rehoboam was one and forty years old when he began to reign, and he reigned seventeen years in Jerusalem, the City which the Lord had chosen out of all the Tribes of Israel, to put his Name there: and his Mother's name was Naamah an Ammonitess. 14 And he did Evil again as it seems, because he * set not his heart sincerely to seek or follow the Lord. 15 Now the acts of Rehoboam, first and last, are they not written in the Book of Shemaiah the Prophet, and of Iddo the Seer, concerning the Genealogies of the House of David? And there were Wars between Rehoboam and Jeroboam continually. 16 And Rehoboam slept with his Fathers, and was buried in the City of David.

VII.
Of the Remainder
of Rehoboam's
Reign, and Death.

S E C T I O N VII.

Containing an Account of the Reigns of Abijah and Asa; Which takes up Chap. XII. ult. — XVI. ult.

* Now Abijah his son reign'd in his stead. Chap. XIII. And in the eighteenth year of King Jeroboam, began Abijah to reign over Judah. 2 He reign'd three years in Jerusalem: (his Mother's name also was Michaiah or Maacab the daughter of Uriel or Abishalom of Gibeah in Benjamin.) And there was War between Abijah and Jeroboam. 3 And Abijah

Ap. I. 3.
Abijah's Reign.

P A R A P H R A S E.

Abijah set the Battle in array with an Army of valiant Men of War, even four hundred thousand chosen Men: Jeroboam also set the Battle in array against him with eight hundred thousand chosen Men, being mighty Men of Valour. 4 And Abijah stood up upon mount Zemaraim, which is in mount Ephraim, and said, Hear me, thou Jeroboam, and all Israel. 5 Ought you not to know, *i. e. consider or act as they that know*, that the Lord God of Israel gave the Kingdom over Israel to David for ever, even to him, and to his sons by a Covenant (z) of Salt? 6 Yet Jeroboam the son of Nebat, the servant of Solomon the son of David, is risen up, and hath rebel'd against his *then* Lord, *viz. Rehoboam*. 7 And there* were gather'd unto him, *to carry on his ambitious Design*, vain Men Children of Belial, and * they strengthned themselves against Rehoboam the son of Solomon, when Rehoboam was young, *not in years but in his Reign*, and tender-hearted *so as to have regard to God's Command not to fight against them*, and so could not withstand them. 8 And now ye think *still* to withstand the Kingdom of the Lord, in the hand of the sons of David; * tho' ye be a great Multitude, *twice as many as we, as v. 3.* * yet *consider you have forsaken God in reality and his esteem*, and there are with you golden Calves which Jeroboam made you for gods. 9 Have ye not cast out the Priests of the Lord the sons of Aaron, and the Levites, and have made you Priests after the manner of the Nations of other Lands? so that *ye have no regard to what Family they be of*, but whosoever cometh to consecrate himself with a young Bullock and seven Rams, the same may be a Priest of them that are no gods. 10 But as for us, the Lord is our God, and we have not forsaken him *as you have*; * namely the Priests which minister unto the Lord, are the sons of Aaron, and the Levites wait upon their Business. 11 And they burn unto the Lord every morning and every evening, Burnt-Sacrifices and sweet Incense: the Shew-bread also set they in order upon the pure Table, and the Candlestick of Gold with the Lamps thereof, to burn every evening: for we keep the Charge of the Lord our God; but ye have forsaken him. 12 And behold, God himself is with us for our Captain, * even his Priests with sounding Trumpets to * sound an Alarm against you: *Wherefore* O Children of Israel, fight ye not against the Lord God of your Fathers, *as ye will do in effect by fighting against us*, for you shall not prosper. 13 But Jeroboam caus'd an Ambushment to come about behind them: so they, *i. e. the rest of Jeroboam's Army* were before Judah, and the Ambushment was behind them. 14 And when Judah look'd back, behold, the Battle was before and behind: and they cried unto the Lord, and the Priests sounded with the Trumpets. 15 Then the Men of Judah gave a Shout, *in token of their Confidence of the Victory by God's Blessing*, and as the Men of Judah shouted, it came to pass, that (z) See this Expression explain'd Numb. 18. 19.

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God smote Jeroboam and all Israel, *with a great Dread arising probably from an horror of Conscience which then seiz'd them for their Idolatry: so that they did not stand at all* before Abijah and Judah. 16 And the Children of Israel fled before Judah: and God deliver'd them into their hand. 17 And Abijah and his People slew them with a great Slaughter: so there fell down slain of Israel five hundred thousand chosen Men. 18 Thus the Children of Israel were brought under at that time, *i. e. very much humbled, but not made subject again to the House of David:* and the Children of Judah prevail'd, because they relied upon the Lord God of their Fathers. 19 And Abijah pursu'd after Jeroboam, and took Cities from him, Bethel with the Towns thereof, and Jeshanah with the Towns thereof, and Ephraim with the Towns thereof, 20 Neither did Jeroboam recover strength again in the days of Abijah: *namely the Lord struck him, *viz. Jeroboam with some extraordinary Distemper that disabled him from doing any thing, and of which he linger'd till he died.* 21 But Abijah waxed mighty, and married fourteen Wives, *most if not all of them before his Reign,* and begat twenty and two Sons, and sixteen Daughters. 22 And the rest of the acts of Abijah, and his prudent ways, and his prudent sayings, are written in the *History compil'd by the hands of the Prophet Iddo. Chap. XIV. So Abijah slept with his Fathers, and they buried him in the City of David.

And Afa his son reign'd in his stead. In his days the Land was quiet *for the first ten years of his Reign.* 2 And Afa did that which was good and right in the eyes of the Lord his God. 3 For he took away the Altars of the strange gods, and the High-places, and brake down the Images, and cut down the Groves: 4 and commanded Judah to seek the Lord God of their Fathers, and to do the Law and the Commandment. 5 Also he took away out of all the Cities of Judah, *as well as from other parts of the Country, as v. 3.* the High-places and the Idolatrous Images: and the Kingdom was quiet before him, *no one making any Opposition to him therein.* 6 And he built fenced Cities in Judah: for the Land had Rest, and he had no War in those years; because the Lord had given him Rest. 7 Therefore he said unto Judah, Let us build these Cities, and make about them Walls, and Towers, Gates and Bars, while the Land is yet quiet before us; because we have fought the Lord our God, *because I say we have fought him to whom this Blessing of Rest or Peace is to be chiefly ascrib'd,* and he hath given us Rest on every side: so they built and prosper'd. 8 And Afa had an Army of Men that bare Targets, and Spears, out of Judah three hundred thousand, and out of Benjamin, that bare Shields and drew Bows, two hundred and fourscore thousand: all these were mighty Men of Valour.

9 And there came out against them Zerah the *Arabian, *i. e. King of some neighbouring part of Arabia,* with an Host of a thousand thousand, and

II.
Afa begins to
reign, and reigns
well.

III.
Afa has a great
victory over Zerah.

and three hundred Chariots, and came unto Marefhah *in the borders of Judah.* 10 And Afa *bearing of his Coming did not stay to let him enter his Kingdom, but* went out againft him *to fight him on the Frontiers of it;* and they fet the Battle in aray in the valley of Zephathah at Marefhah. 11 And Afa, *probably in the fight of his Army,* cried unto the Lord his God, and faid, Lord, it is nothing with thee to help, whether with Many, or with them that have no Power: help us, O Lord our God; for we reft on thee, and in thy Name we go againft this Multitude: O Lord, thou art our God, let not Man prevail againft thee. 12 So the Lord fmote the *Arabians before Afa, and before Judah, and the Arabians fled. 13 And Afa and the People that were with him, purfu'd them unto Gerar: and the Arabians were overthrown, *fo that they could not recover, i. e. rally themselves to renew the Fight;* for they were destroy'd or quite flain, *a very great Number of them,* before the Lord, *even before his Hoft of Judah, and they of Judah carried away very much Spoil, *which they took from them that were flain in the Field.* 14 And they fmote all the Cities round about Gerar, *to which the Arabians had fled,* for the fear of the Lord came upon them *that were fled thither, i. e. feeing their great Army fo defeated, they had no Courage or Hopes left to defend themselves in the faid Cities:* and they spoil'd all the Cities, for there was exceeding much Spoil in them. 15 They fmote alfo the tents of Cattle, and carried away Sheep and Camels in abundance, and return'd to Jerufalem.

IV.
Afa's Piety on
the Prophecy of
Azariah.

Chap. XV. And the Spirit of God came upon Azariah the fon of Oded. 2 And he went out to meet Afa, and faid unto him, Hear ye me, Afa, and all Judah and Benjamin, The Lord is with you, while ye be with him; and if ye feek him, he will be found of you; but if ye forfake him, he will forfake you. 3 Now for a long feafon, *even from their Revolting from the Houfe of David, and setting up Jeroboam to be their King, and the Worfhip of the Calves, &c. the Kingdom of Israel has been without the Worfhip of the true God in a right way, and without a true teaching Prieft, and without regarding the Law.* 4. * If they in their trouble *had turn'd unto the Lord God of Israel, and fought him, he *would have been found of them. 5 * But in thefe times, *for their Idolatry you know,* there is no fettled Peace to him that go's out, nor to him that comes in, *i. e. no Safety to any one that go's about his Bufinefs;* but great Vexations are upon all the Inhabitants of the Countries or ten Tribes, *by reason of the often Changes made as to their King.* 6 And Nation, *i. e. Tribe* is destroy'd of Nation or Tribe, and City of City *by their Civil Wars and Commotions from the time of Baafha's Ufurpation to that of Omri, all which happen'd in Afa's Reign:* for God fhall vex them with all Adverfity *fo long as they continue their Idolatry.* 7 Be ye ftrong therefore, and let not your hands be weak or slack to root out all Idolatry

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Idolatry from among you: for *such* your work shall be rewarded. 8 And when Aſa heard theſe words, *even the Prophecy of *Azariah the ſon of Oded the Prophet, he took Courage, and put away the abominable Idols out of all the land of Judah and Benjamin, and out of the Cities which he had taken *under his Father and in his Reign*, from mount Ephraim, and renew'd the Altar of the Lord that was before the Porch of the Lord. 9 And he gather'd all Judah and Benjamin, and the Strangers with them out of Ephraim and Manaffeſh, and out of Simeon: (for they fell to him out of Iſrael in abundance, when they ſaw that the Lord his God was with him.) 10 So they gather'd themſelves together at Jeruſalem in the third month, in the fifteenth year of the Reign of Aſa. 11 And they offer'd unto the Lord the ſame time of the Spoil which they had brought *from the Arabs*, ſeven hundred Oxen, and ſeven thouſand Sheep. 12 And they enter'd into a Covenant, *by a ſolemn Oath taken to that purpoſe*, to ſeek, *i. e. ſerve* the Lord God of their Fathers, with all their Heart and with all their Soul; 13 ſo that whoſoever would not ſeek, *i. e. truly ſerve* the Lord God of Iſrael, *but ſhould be found guilty of any Idolatry publickly or privately*, ſhould be put to death, whether Small or Great, whether Man or Woman. 14 And they ſware unto the Lord with a loud Voice, and with Shouting, and with Trumpets, and with Cornets. 15 *Namely all Judah rejoyc'd at *ſeeing the Body of the Nation thus Religiouſly diſpos'd to take the Oath*: for they had ſworn with all their Heart, and fought him, *i. e. the Lord thereby* with their whole Deſire, and he was found of them: and the Lord gave them Reſt round about. 16 And *even as for Maachah the mother of Aſa the King, he remov'd her from the Queen, becauſe ſhe had made an Idol in a Grove: and Aſa cut down her Idol, and ſtamped it, and burnt it at the brook Kidron. 17 *But the High-places were not taken away out of Iſrael: nevertheleſs, the Heart of Aſa was perfect all his days. 18 And he brought into the Houſe of God the things that his Father had dedicated, and that he himſelf had dedicated, Silver, and Gold, and Veſſels. 19 And there was no more War, *after the foregoing with Zerah Chap. 14. 9, &c. (a)* unto the five and *twentieth year of the Reign of Aſa.

A N N O T A T.

(a) From this Verſe of Chap. 15. and v. 1. of Chap. 16. compar'd with 1 Kings 15. 33. ariſes a Difficulty, which has much exercis'd Commentators and Others. For in the foregoing Text of Kings it is ſaid, that *in the third year of Aſa began Baſha to reign*, and reign'd *twenty and four years*. So that the twenty fourth or laſt year of Baſha's Reign muſt anſwer, partly at leaſt, to the twenty ſixth year of Aſa, and conſequently Baſha muſt be dead about nine or ten years afore the thirty fifth or thirty ſixth year of Aſa's Reign. Whereas it is ſaid in the two foregoing Texts of this Book, that *there was no more War to the five and thirtieth year of the Reign of Aſa*, and *in the ſix and thirtieth year of the Reign of Aſa*,

V.
Afa desires help
of the Syrians a-
gainst Baasha
King of Israel.

Chap. XVI. In the six and * twentieth year of the Reign of Afa, Baasha King of Israel came up against Judah, and built Ramah, to the intent that he might let none go out or come in to Afa King of Judah. 2 Then Afa brought out Silver and Gold out of the Treasures of the House of the Lord, and of the King's House, and sent to Ben-hadad King of Syria, that dwelt at Damascus, saying, 3 There is a League between me and thee, as there was between my Father and thy Father: behold, I have sent thee Silver and Gold; go break thy League with Baasha King of Israel, that he may depart from me. 4 And Ben-hadad hearkned unto King Afa, and sent the Captains of his Armies against the Cities of Israel; and they smote Ijon, and Dan, and Abel-maim, and all the Store-cities of Naphtali. 5 And it came to pass, when Baasha heard it, that he left off building of Ramah, and let his Work cease. 6 Then Afa the King took all Judah, and they carried away the Stones of Ramah, and the Timber thereof, wherewith Baasha was a building, and he built therewith Geba and Mizpah.

VI.
Afa being reprov'd
by a Prophet puts
him in Prison.

7 And at that time Hanani the Seer came to Afa King of Judah, and said unto him, Because thou hast relied on the King of Syria, and not

A N N O T A T.

Afa, Baasha came up against Judah, &c. I shall not stand to shew, how Forced and ill-grounded the other Solutions given of this Difficulty are. But I shall content my self to observe to the Reader, the most easy and so most probable Solution in my Judgment, viz that it is reasonable to infer from *Josephus*, that there has hapen'd here a Mistake of Transcribers, in writing *five and thirtieth* and *six and thirtieth* instead of *five and twentieth* and *six and twentieth*. For *Josephus* in his Jewish Antiquities Book 8. Ch. 6. says that *Baasha* was prevented by his Death quickly after from Renewing or Continuing the War against *Afa*, after his Design at *Ramah* was defeated. Whence it follows that this War mention'd here Chap. 16. 1. was in the *twenty sixth* year of *Afa's* Reign; and consequently that *Josephus* read in the Copy or Copies he made use of in the two forecited Texts of this Book, *five and twentieth* and *six and twentieth* year of the Reign of *Afa*, whereby All difficulty is taken away. And that there has been Mistakes made in transcribing Chap. 16. 1. is further evident, forasmuch as the Septuagint Version, both in the *Vatican* and *Alexandrian* Copy, has the *eight and thirtieth* year instead of the *six and thirtieth* year of *Afa*, as it is in the Hebrew Text. As for that other Difficulty arising from its being said 1 Kings 15. 32. that *there was War between Afa and Baasha all their days*; and yet it is said 2 Chron. 14. 1, 6. *In his (viz. Afa's) days the Land was quiet ten years, — and he had no War in those years*: This Difficulty is easily remov'd, by considering that the word we render *War* may denote only a *State of Hostility*, not *actual Fighting* or *Invading an Enemies Country*. Wherefore tho' *Afa* and *Baasha* were at Enmity, and so in a *State of Hostility all their days*, yet the *Land of Judah might be quiet ten years* in the days of *Afa*, forasmuch as *Baasha* made no Invasion, or there was no *actual State of War* or *Fighting* with set Armies, so as to disturb the *Quiet* of *Afa's* Kingdom, tho' there might be small Skirmishes frequently between small Parties, and on the Borders of the two Kingdoms of *Judah* and *Israel*.

relied

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relied on the Lord thy God, for to enable thee to resist and defeat Baasha, whereas God had given the greatest Reason to rely on him, not only by the Victory he had actually given thee over the vast Army of the Arabians, but also by his express Promises to thee by the (b) Prophet Azariah: therefore is the Host of the King of Syria escap'd out of thine hand, whereas God would have deliver'd his Army as well as Baasha's into thine hand, if he had come to help Baasha against thee, and thou hadst relied on the help of the Lord, as thou didst formerly. 8 Were not the *Arabians and the Lubims a huge Host, with very many Chariots and Horsemen? yet because thou didst rely on the Lord, he deliver'd them into thine hand. 9 For the eyes of the Lord run to and fro throughout the whole Earth, i. e. his Providence (or Angels) take special Care, to shew himself strong in the behalf of them, whose heart is perfect towards him. Herein thou hast done foolishly; therefore thou shalt from henceforth have Wars. 10 Then Aza was wroth with the Seer, and put him in a Prison-house; for he was in a rage with him, because of this thing. And Aza oppress'd some of the People the same time, growing proud and somewhat tyrannical.

11 And behold, the acts of Aza, first and last, lo, they are written in the Book (*writ by the Prophets and mention'd Chap. 12. 15.*) of the Kings of Judah and Israel. 12 And Aza, in the thirty and ninth year of his Reign, was diseas'd in his Feet, until his Disease was exceeding great: yet in his Disease he sought not to the Lord, but to the Physicians, rather trusting more to their Skill than to God's Goodness; and as is not improbable, sending for some Heathen Physicians that were famous, and who were in those days a sort of Charmers: so that sending for them is fitly stil'd not seeking to God, who therefore let him dy of the said Disease. 13 And Aza slept with his Fathers, and died in the one and fortieth year of his Reign. 14 And they buried him in his own Sepulchers, i. e. one of the Cells or Apartments, which he had made for himself in the said place made by him for Sepulchers of his Family, which place was in the City of David, and laid him *on a Bed, which was fill'd with sweet Odours and divers kinds of Spices, prepar'd by the Apothecaries Art: and they made a very great Burning of Spices for him at his Funeral.

VII.
Aza's last Sickness and Death.

SECTION VIII.

An Account of Jehoshaphat's Reign; Which takes up Chap. XVII. 1 — XXI. 1.

Chap. XVII. And Jehoshaphat his son reign'd in his stead, and strengthened himself against Israel. 2 And he plac'd Forces in all the fenced Cities of Judah, and set Garisons in the Land of Judah, and in

Ap. I. 4.
Jehoshaphat begins to reign; & his great Piety.

(b) See Chap. 15. 1, 8.

the

the Cities of Ephraim, which Asa his father had taken. 3 And the Lord was with Jehoshaphat, because he walk'd in the first ways of his father Asa, *i. e. follow'd the excellent Piety of his Father, which he shew'd in the former part of his Reign, viz. till his sending to the King of Syria &c. as in the foregoing Chapter, and so in the ways of David for the main of his whole Life,* and fought not unto Baalim or Idols, 4 but fought to the Lord God of his Father, and walk'd in his Commandments, and not after the Idolatrous doings of Israel. 5 Therefore the Lord stablish'd the Kingdom in his hand, and all Judah brought to Jehoshaphat Presents, *as was usual to do at the beginning of the Reign of such Princes, as they had an Esteem and Love for:* and he had Riches and Honour in abundance. 6 And his heart was * couragious in promoting the way of the Lord: * *namely so far as that he took away the High-places and Groves out of Judah, which he found remaining when he came to reign.* 7 Also in the third year of his Reign, he sent to his Princes, even to Ben-hail, and to Obadiah, and to Zechariah, and to Nethaneel, and to Michaiah, to teach in the Cities of Judah, *i. e. to see that the People of the said Cities came to be taught by the Priests and Levites whom he sent for that purpose with the said Princes.* 8 * Namely with them, *i. e. the foresaid Princes* he sent Levites, even Shemaiah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tob-adonijah, Levites; and with them Elishama and Jehoram, Priests. 9 And they taught in the several Cities of Judah, *as v. 7. and had the Book of the Law of the Lord with them, to let the People see, that what they taught was no other than what was contain'd in the Law,* and went about throughout all the Cities of Judah, and taught the People.

II.
The great Wealth
and Power of Je-
hoshaphat.

10 And the fear of the Lord fell upon all the Kingdoms of the Lands that were round about Judah, *i. e. the Lord made them to have a fear of Jehoshaphat, so that they made no War against Jehoshaphat, that so no Disturbance might be given to him, while he was engag'd in such a most excellently pious Work, as the Instruction of all his People as afore related.* 11 Also some of the Philistines brought Jehoshaphat Presents, and Tribute-silver, *i. e. voluntary or without being forc'd thereto by a new War paid again now the Tribute, which had been impos'd on them by David, but neglected, if not refus'd, to be paid in some of his Predecessors time since:* and the Arabians, *that were Subjects of the Kingdom of Zerah, if not others also,* brought him, by way of Tribute impos'd on them by his father Asa, or else by way of Presents to court his Friendship and Protection, Flocks, *viz. seven thousand and seven hundred Rams, and seven thousand and seven hundred He-goats.* 12 And Jehoshaphat waxed great exceedingly; and he built in Judah Castles, and Cities of Store. 13 And thus he had much Business, *i. e. Building and other Works* carrying

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carrying on in the Cities of Judah. And the Men of War, *namely* the mighty Men of Valour were in Jerusalem. 14 And these are the numbers of them according to the House of their fathers: of Judah *several* Captains of thousands, *of all which* Adnah was the Chief, and with, *i. e.* under him mighty Men of Valour, three hundred thousand; *so that the Captains of thousands under him and aforemention'd in general were two hundred and odd.* 15 And next to him* Jehohanan was the Chief, and with, *i. e.* under him two hundred and fourscore thousand, *so that there were near so many other Captains of thousands under him.* 16 And next him was Amasiah the son of Zichri, who willingly, *or of his own accord and out of his own Piety*, offer'd himself unto Jehoshaphat, the better to enable him to promote the Service and Glory of the Lord, and he brought with him two hundred thousand mighty Men of Valour, *and so had near two hundred Captains of thousands under him.* 17 And of Benjamin; Eliada a mighty Man of Valour, and with him armed Men with Bow and Shield, two hundred thousand, *so that he was the Chief of near so many Captains of thousands.* 18 And next him was Jehozabad, and with him an hundred and fourscore thousand, ready prepar'd for the War; *and consequently he was the Chief of near an hundred and fourscore Captains of thousands.* 19 These waited on the King at Jerusalem as his Guards and the Garison of that his Royal City, and so were only a part of his numerous Forces, *forasmuch as besides them there were all Those whom the King put as Governors and Garisons in the other fenced Cities, besides Jerusalem, throughout all the Kingdom of Judah.* Chap. XVIII. Thus it appears from what has been said in the foregoing Chapter, that Jehoshaphat had Riches and Honour in abundance, as was afore said in the foregoing Chapter v. 5.

* Now notwithstanding his great Piety, he joyn'd affinity with Ahab that most wicked King of Israel, *namely marrying his son Joram with Athaliah the daughter of Ahab.* 2 And after certain years after the said Marriage, he went down to make a Visit to Ahab to Samaria: and Ahab kill'd Sheep and Oxen for him in abundance, and for the People that he had with him, and perswaded him to go up with him to fight against the Garison of the Syrians that was there, and to endeavour to recover Ramoth-gilead. 3 * Namely Ahab King of Israel said unto Jehoshaphat King of Judah, *after he had us'd all the Arguments he thought proper to make use of to perswade him thereto*, Wilt thou go with me to Ramoth-gilead? And he answer'd him, I am as thou art, and my People as thy People, and we will be with thee in the War. 4 And Jehoshaphat said unto the King of Israel, Enquire, I pray thee, at the Word of the Lord to day. 5 Therefore the King of Israel gather'd together of Prophets four hundred Men, and said unto them, Shall we go to Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for God will deliver

III.
Jehoshaphat go's
with Ahab against
Ramoth-gilead.

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liver it into the King's hand. 6 But Jehoshaphat said, Is there not here a Prophet of the Lord besides, that we might enquire of him. 7 And the King of Israel said unto Jehoshaphat, There is yet one Man, by whom we may enquire of the Lord: but I hate him, for he never prophesieth good unto me, but always evil: the same is Micaiah the son of Imla. And Jehoshaphat said, Let not the King say so. 8 And the King of Israel call'd for one of his Officers, and said, Fetch quickly Micaiah the son of Imla. 9 And the King of Israel and Jehoshaphat King of Judah, sat *each of them on his Throne, clothed in their Robes, and they sat in a void place at the entering in of the Gate of Samaria, and all the Prophets prophesied before them. 10 And Zedekiah the son of Chenaanah, had made him Horns of Iron, and said, Thus saith the Lord, With these thou shalt push Syria, until they be consum'd. 11 And all the Prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the Lord shall deliver it into the hand of the King. 12 And the Messenger that went to call Micaiah, spake to him, saying, Behold, the Words of the Prophets declare good to the King with one assent: let thy Word therefore, I pray thee, be like one of theirs, and speak thou good. 13 And Micaiah said, As the Lord liveth, even what my God saith, that will I speak. 14 And when he was come to the King, the King said unto him, Micaiah, shall we go to Ramoth-gilead to battle, or shall I forbear? And he said, Go ye up and prosper, and they shall be deliver'd into your hand. 15 And the King said to him, How many times shall I adjure thee that thou say nothing but the Truth to me, in the Name of the Lord? 16 Then he said, I did see all Israel scatter'd upon the Mountains, as Sheep that have no Shepherd: and the Lord said, These have no Master; let them return therefore every Man to his house in peace. 17 (And the King of Israel said to Jehoshaphat, did I not tell thee that he would not prophecy good unto me, but evil?) 18 And again he said, Therefore hear the Word of the Lord, I saw the Lord sitting upon his Throne, and all the Host of Heaven standing on his right hand, and on his left. 19 And the Lord said, Who shall entice Ahab King of Israel, that he may go up and fall at Ramoth-gilead? And one spake, saying after this manner, and another saying after that manner. 20 Then there came out a Spirit and stood before the Lord, and said, I will entice him. And the Lord said unto him, Wherewith? 21 And he said, I will go out, and be a lying Spirit in the mouth of all his Prophets. And the Lord said, Thou shalt entice him, and thou shalt also prevail: go out, and do even so. 22 Now therefore behold, the Lord hath put a lying Spirit in the mouth of these thy Prophets, and the Lord hath spoken evil against thee. 23 Then Zedekiah the son of Chenaanah, came near, and smote Micaiah upon the cheek, and said, Which way went the Spirit of the Lord

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Lord from me to speak unto thee? 24 And Micaiah said, Behold, thou shalt see on that day, when thou shalt go into an inner Chamber to hide thy self. 25 Then the King of Israel said, Take ye Micaiah, and carry him back to Amon the Governor of the City, and to Joash the King's son: 26 and say, Thus saith the King, Put this Fellow in the Prison, and feed him with Bread of Affliction, and with Water of Affliction, until I return in peace. 27 And Micaiah said, If thou certainly return in peace, then hath not the Lord spoken by me. And he said, Harken, all ye People. 28 So the King of Israel, and Jehoshaphat the King of Judah went up to Ramoth-gilead. 29 And the King of Israel said unto Jehoshaphat, I will disguise my self, and will go to the Battle, but put thou on thy Robes. So the King of Israel disguis'd himself, and they went to the Battle. 30 Now the King of Syria had commanded the Captains of the Chariots that were with him, saying, Fight ye not with Small or Great, * but only with the King of Israel. 31 And it came to pass, when the Captains of the Chariots saw Jehoshaphat, that they said, It is the King of Israel: therefore they compassed about him to fight: but Jehoshaphat cried out, and the Lord helped him, and God mov'd them to depart from him. 32 For it came to pass, that when the Captains of the Chariots perceiv'd that it was not the King of Israel, they turn'd back again from pursuing him. 33 And a certain Man drew a Bow at a venture, and smote the King of Israel between the joynts of * his Armour: therefore he said to his Chariot-man, Turn thine hand, that thou mayst carry me out of the Host, for I am wounded. 34 And the Battle increas'd that day: howbeit the King of Israel stay'd himself up in his Chariot against the Syrians, until the even: and about the time of the Sun going down, he died.

Chap XIX. And Jehoshaphat the King of Judah return'd to his house in * safety to Jerusalem. 2 And Jehu the son of Hanani the Seer, went out to meet him, and said to King Jehoshaphat, Shouldst thou help the Ungodly, and love them that hate the Lord? *i. e. Common Reason was sufficient to have told thee, that thou shouldst not have had such Friendship for Ahab King of Israel, as thou hast shew'd in many respects: therefore is Wrath upon thee from before the Lord.* 3 Nevertheless there are good things found in thee, in that thou hast taken away the Groves, *i. e. all Idolatry as far as thou knowest of, out of the Land, and hast set thy heart to seek God: therefore tho' God shall in some measure shew his aforesaid Wrath or Displeasure against thee for thy Friendship to Ahab, in raising up several Enemies to give thee thy self Disturbance in the remaining part of thy Reign; yet for the Good that is in thee, he shall give thee the better of all thy Enemies as long as thou livest; but he will further shew his foresaid Wrath, when he shall punish thy Posterity for their*

IV.
Jehoshaphat is re-
prov'd by a Pro-
phet for helping
Ahab.

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own Sins together with this thy Error, by suffering all thy Sons to be murdered by thy eldest Son, and thy Grand-children by Jebu.

v.
He makes a further Reformation.

4 And Jehoshaphat dwelt at Jerusalem; and he was so far from being angry at the foresaid Reproof of the Prophet, as his Father was at the like, that on the contrary laying it to heart, he seems to have hoped quite to appease the Wrath of the Lord, by carefully endeavouring a further Reformation in Civil as well as Ecclesiastical Matters; to which end he himself now went out again, as afore he had sent Officers, thro' the Land from Beer-sheba to mount Ephraim, i. e. from one end of the Kingdom of Judah to the other; and brought them back unto the Worship of the Lord God of their Fathers, who had revolted to their former Idolatry since the last Reformation. 5 And he set Judges of Civil Causes as well as Ecclesiastical in the Land throughout all the fenced Cities of Judah, City by City, i. e. in every such City, to which Judges were to be brought all Causes from lesser Cities and Villages. 6 And he said to the Judges when he first settled them, Take heed what ye do, i. e. that ye do what is Just: for ye judge not for Man only, or by my bare Authority who can't be present with you All, or know what ye do, but for or by the Authority of the Lord by whom I reign, and who is present with you in giving Judgment, so as to know when ye give right or wrong Judgment. 7 Wherefore now, let the fear which ye ought to have of the Lord on account of his Omnipresence and Omniscience, be upon you, so as to cause you to take heed and do it, i. e. your Duty: for consider further that there is no Iniquity or Injustice with the Lord our God, nor respect of Persons, nor can you hope to escape for perverting Justice by his taking of Gifts, or being Bribed by you, tho' you may thereby be prevail'd on to do Injustice to others. 8 Moreover, in Jerusalem did Jehoshaphat set of the Levites, and of the Priests, and of the Chief of the Fathers of Israel, for the Judgment of the Lord or Ecclesiastical Causes, and also for all other or Civil Controversies, namely to be a Supream Court to receive all Appeals from the other aforesaid Courts, and to judge of all principal or more difficult Matters: which Supream Court was constituted, when they, i. e. the King and those that had attended him, return'd to Jerusalem. 9 And he charged them, as the others v. 6. saying, Thus shall ye do, or judge all Causes that come before you, in the fear of the Lord, faithfully, and with a perfect heart. 10 And what Cause soever shall come to you by way of Appeal of your Brethren that dwell in their Cities, i. e. the other Cities beside Jerusalem, between Blood and Blood, i. e. wilful or unwillful Murder, or as to the next of Kin in relation to Succession to an Estate; between Law and Commandment, Statutes and Judgments, i. e. or in any other point of Law whatever, ye shall give right Judgment, tho' it be contrary to what the other and inferior Courts have given; and in such Cases ye shall withall even warn them, i. e. the Judges

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Judges of the Inferiour Courts, that they trespass not against the Lord by perverting Justice, and so shall ye do, that Wrath come not upon you, and upon your Brethren the inferiour Judges: this do, and ye shall not trespass. 11 And behold, Amariah the Chief Priest is constituted by me to be over you, or President or Chief Judge in all matters of the Lord, i. e. which are defin'd by the Law of God, and so are to be judg'd by that Law; and Zebadiah the son of Ishmael, the Ruler of the House of Judah, i. e. Prince of that Tribe, for all the King's Matters, i. e. all things relating to Civil Matters and not determin'd by the Law; also the other Levites I have appointed besides Amariah, shall be Officers before you, i. e. Members of this Supream Court to sit in Judgment or as Judges, (as v. 8.) or else to see the Judgment pronounc'd by the Judges to be executed. In short, Deal courageously, i. e. administer Justice Impartially, and as those that fear not Man in discharging their Duty to God; and the Lord shall be with the Good, i. e. the Lord will bless and defend you, as long as ye act like good and upright Judges.

Chap. XX. * Nevertheless it came to pass after this great Care of Jehoshaphat to maintain and promote Piety and Justice in his Kingdom, that according to what Jehu the Prophet had said Chap. 19. 2. God was pleas'd to punish Jehoshaphat himself with a fatherly or tender Correction in the manner as follows, viz. the Children of Moab, and the Children of Ammon, and with them other beside the Ammonites, or the (c) *Mebunims*, came against Jehoshaphat to battle. 2 Then there came some that told Jehoshaphat, saying, There cometh a great Multitude against thee from beyond the Salt or dead Sea which bounded the Tribe of Judah Eastward, and so lay on this or Western side of Syria, and behold, they be in Hazazon-tamar, which is Engedi, by which name the parts of Arabia adjoining on the East side of the Sea was then call'd. 3 And Jehoshaphat fear'd, remembering what the Prophet had lately told him Chap. 19. 2. concerning God's being angry with him, and set himself to seek the Favour of the Lord in an extraordinary manner, and to that end proclaim'd a Fast throughout all Judah. 4 And Judah gather'd themselves together, to ask help of the Lord: even out of all the Cities of Judah they came to the Temple at Jerusalem there to seek the Lord. 5 And Jehoshaphat stood in the Congregation of Judah and Jerusalem, in the House of the Lord before the new Court, which had been made out of the Court of the People for the Women to be in by themselves, 6 and said, O Lord God of our Fathers, art not thou God in Heaven? and rulest not thou over all the Kingdoms of the Heathen? and in thine hand is there not Power

VI.
Jehoshaphat obtains a great Victory over the Moabites, Ammonites, &c.

A N N O T A T.

(c) The Septuagint Version has here *Minneans*, as 1 Chron. 4. 41. whence it appears, that the Compilers thereof read in the Hebrew the same word here as there, and the Difference lies but in the Transposition of one Letter.

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and Might, so that none is able to withstand thee? 7 Art not thou our God, who didst drive out the Inhabitants of this Land before thy People Israel, and gavest it to the Seed of Abraham thy Friend for ever? 8 And they * have dwelt therein, and have built thee a Sanctuary therein for thy Name, saying, 9 If when Evil cometh upon us, as the Sword * or any other Judgment, even Pestilence or Famine, we stand before this House, and so in thy Presence, (for thy Name is in this House,) and cry unto thee in our Affliction, then thou wilt hear and help. 10 And now behold, the Children of Ammon, and Moab, and mount Seir, whom thou wouldst not let Israel invade, when they came out of the land of Egypt, but they turn'd from them, and destroy'd them not: 11 behold, I say, how they reward us, to come to cast us out of thy Possession, which thou hast given us to inherit. 12 O our God, wilt thou not judge them? for we have not *Might enough of our selves* against, *i. e. to withstand and defeat* this great Company that cometh against us: neither know we what to do, but our eyes are upon thee. 13 And all Judah stood before the Lord, with their little Ones, their Wives and their Children. 14 Then upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, came the Spirit of the Lord in the midst of the Congregation: 15 And he said, Harken ye, all Judah, and ye Inhabitants of Jerusalem, and thou King Jehoshaphat, Thus saith the Lord unto you, Be not afraid nor dismay'd by reason of this great Multitude; for the Battle is not yours, but God's, *i. e. it is the Cause of God, rather than your Cause, that is concern'd herein, and therefore God will maintain it.* 16 To morrow go ye down against them: behold, they come up by the Cliff of Ziz, and ye shall find them at the end of the Brook, before the Wilderness of Jeruel. 17 Ye shall not need to fight in this Battle; set your selves, stand ye still, and see the Salvation of the Lord with you, O Judah and Jerusalem: fear not, nor be dismay'd; to morrow go out against them, for the Lord will be with you. 18 And Jehoshaphat bow'd his Head, with his face to the Ground: and all Judah, and the Inhabitants of Jerusalem fell before the Lord, worshipping the Lord. 19 And the Levites of the Children of the Kohathites, and of the Children of the Korhites, stood up to praise the Lord God of Israel with a loud Voice on high. 20 And they rose early in the morning, and went forth into the Wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye Inhabitants of Jerusalem, Believe in the Lord your God, so shall you be establish'd; believe his Prophets, so shall ye prosper. 21 And when he had consulted with the People, he appointed Singers unto the Lord, * namely that should praise him in the beauty of Holiness, *i. e. in the same Habits, Order, Ornament and Pomp that they perform'd Service in the Temple it self, as they went out before*

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before the Army, *declaring thereby to their Enemies their great Assurance, that God was with them and would give them the Victory*, and to say, Praise the Lord, for his Mercy endureth for ever. 22 And when they began to sing and to praise, *before the Army of Judah was march'd far*, the Lord set, *i. e. order'd things so, that* * the Ambushments, which were come against Judah, *i. e. to fall unawares on the Army of Judah, thro' some mistake* came against or fell upon the Children of Ammon, Moab, and mount Seir, and they * smote one another. 23 For the Children of Ammon and Moab stood up against, *i. e. fell on* the Inhabitants of mount Seir, *so as* utterly to slay and destroy them, *mistaking them for the Jews*; and when they had made an end of the Inhabitants of Seir, every one of the Ammonites and Moabites were still in such Confusion, *that they fell one upon the other, and so help'd to destroy one another*. 24 And when Judah came toward the Watch-tower in the Wilderness, they look'd unto the Multitude, and behold, they were dead Bodies fallen to the earth, and none escap'd. 25 And when Jehoshaphat and his People came to take away the Spoil of them, they found among them in abundance both Riches with the dead Bodies, and precious Jewels (which they stript off for themselves) more than they could carry away at once: and therefore they were three days in gathering of the Spoil, and disposing of it, it was so much. 26 And on the fourth day they assembled themselves in the valley of Berachah; for there they then blessed the Lord *in a more solemn manner than they had Opportunity to do afore*: therefore the name of the same place was call'd, The valley of Berachah, unto this day. 27 Then they return'd every Man of Judah and Jerusalem, and Jehoshaphat in the Forefront of them, to go again to Jerusalem with joy: for the Lord had made them to rejoyce over their Enemies. 28 And they came to Jerusalem with Psalteries, and Harps, and Trumpets, unto the House of the Lord. 29 And the fear of God was on all the Kingdoms of those Countries, when they had heard that the Lord fought against the Enemies of Israel. 30 So the Realm of Jehoshaphat was quiet *after that all the rest of his days*; for his God gave him Rest round about.

31 * Thus Jehoshaphat reign'd over Judah: he was thirty and five years old when he began to reign, and he reign'd twenty and five years in Jerusalem: and his Mother's name was Azubah the daughter of Shilhi. 32 And he walked in the way of Asa his father, and departed not from it, doing that which was right in the sight of the Lord: 33 Howbeit the High-places, *wherein Sacrifices were offer'd to God alone*, were not taken away; for as yet the People had not prepar'd or dispos'd their Hearts to submit entirely unto those Laws of the God of their Fathers, *which requir'd that Sacrifice should be offer'd to him only at the Temple, as the Place chosen by him for that Purpose*. 34 Now the rest of the
acts

VII.
Of Jehoshaphat's
Fleets and Death.

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acts of Jehoshaphat, first and last, behold, they are written in the Book of Jehu the son of Hanani, who is mention'd in the Book of the Kings of Israel. 35 And it is specially to be remark'd, that even after this great Deliverance and Victory afore related in this Chapter, and notwithstanding God had reprov'd him for his Friendship with Abab, yet did Jehoshaphat King of Judah joyn himself with Abab's son Ahaziah King of Israel, who did also very wickedly, being a great Idolater as well as his Father. 36 *Namely he joyn'd himself with him to make Ships to go to Ophir, which in Ezra's time was denoted by the name of Tarshish; Jehoshaphat it seems thinking, that God was angry with him for joining with Abab, because he went so far as to help him in War; whereas joining thus with his Son only in Trade would not be displeasing to God, but he was mistaken as v. 37. And they made the Ships in Ezion-gaber. 37 Then Eliezer the son of Dodavah of Mareslah, prophesied against the Ships made by Jehoshaphat, saying, Because thou hast join'd thy self with Ahaziah, the Lord hath broken thy Works, i. e. determin'd they shall be broken. And the Ships were broken, that they were not able to go to Tarshish. After which it seems Jehoshaphat repair'd them, or made other Ships, wherein Ahaziah desiring still to join with him, he (d) denied him. Chap. XXI. * Then Jehoshaphat slept with his Fathers, and was buried with his Fathers in the City of David.

Ap. 5.

SECTION IX.

Containing an Account of the Reigns of Jehoram, Ahaziah, and Athaliah: Which takes up Chap. XXI. 1. — XXII. ult.

I.
The Reign of
Jehoram.

And Jehoram his son reign'd now alone in his stead. 2 And he had Brethren the sons of Jehoshaphat, Azariah, and Jehiel, and Zechariah, and Azariah, and Michael, and Shephatiah: all these were the sons of Jehoshaphat King of Israel. 3 And their Father in his life time gave them great Gifts of Silver and of Gold, and of precious Things, with the Government of several fenced Cities in Judah: but the Kingdom gave he to Jehoram, because he was the First-born, and to make it the more sure to him, among other reasons, he took him as his Partner in the Kingdom some time before he dy'd. 4 Now when Jehoram was thus risen up to the Kingdom of his father, so as to reign alone, *and had strengthened himself, the better to bring about his wicked Ends, and to oppose and crush any Insurrection that might be made against him for his Wickedness, *he slew all his Brethren with the Sword, and divers also of the Princes of Israel, that belong'd to the Kingdom of Judah, namely such as he fear'd most likely to oppose his setting up Idolatry, and his other ill Designs, or

(d) See 1 Kings 22. 49.

at

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at least of revenging them on him some time or other, by deposing or killing him, and setting up one of his Brothers: to prevent which he murder'd All them. 5 Jehoram was thirty and two years old when he began to reign in consort with his Father, and he reign'd eight years in Jerusalem. 6 And he walked in the way of the Kings of Israel, like as did the House of Ahab: for he had the daughter of Ahab to Wife: and he wrought that which was Evil in the eyes of the Lord. 7 Howbeit the Lord would not destroy the House of David, because of the Covenant that he had made with David, and as he promis'd to give a Light to him, and to his sons for ever. 8 In his days the Edomites revolted from under the Dominion of Judah, and made themselves a King. 9 Then Jehoram went forth with his Princes, and all his Chariots with him: and he rose up by night, and smote the Edomites which compass'd him in, and the Captains of the Chariots. 10 So the Edomites revolted from under the hand of Judah unto this day. The same time also did Libnah revolt from under his hand; because he had forsaken the Lord God of his fathers. 11 * Namely he made High-places in the Mountains of Judah for the Worship of False or Idol gods, and caus'd the Inhabitants of Jerusalem to commit Fornication, i. e. Idolatry even in that very City as it seems, and compell'd the rest of Judah thereto in other Places. 12 And there came to him a Writing from, i. e. writ by Elijah the Prophet before his Death, upon his foreseeing the Wickedness he would be guilty of, and which Elijah left Orders should be sent to him, when there was Occasion as now, saying, Thus saith the Lord God of David thy father, Because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa King of Judah, 13 but hast walked in the way of the Kings of Israel, and hast made Judah and the Inhabitants of Jerusalem to go a whoring, like to the Whoredoms of the House of Ahab, and also hast slain thy Brethren of thy Father's House, which were better than thy self, being likely pious Persons and Abhorrrers of Idolatry, which was one reason he cut them off: 14 behold, with a great Plague will the Lord smite thy People, and thy Children, and thy Wives, and all thy Goods. 15 And thou thy self shalt have great Sickness, by disease of thy Bowels, until thy Bowels fall out, by reason of the Sickness which shall continue * for two years: Which Calamities were thus made known to him by a Writing of Elijah; not only that he might the less think they came by Chance, being foretold so long before and by one that was then Dead; but also that he might be made the more sensible, that the said Calamities beset him chiefly for following the wicked Example of Ahab, to whom the Lord had denounc'd the like Judgments by the very same Prophet Elijah. 16 * Accordingly the Lord stirr'd up against Jehoram the spirit of the Philistines, and of the Arabians that were near the * Cushites, which primarily inhabited the

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the Western part of Arabia Petraea. 17 And they came up into Judah, and brake into it, and carried away all the Substance that was found in the King's house, and his Sons also, and his Wives; so that there was never a son left him, save Jehoahaz the youngest of his sons. 18 And after all this the Lord smote him in his Bowels with an incurable Disease. 19 And it came to pass that in process of time, after the end of two years, his Bowels fell out by reason of his Sickness: so he died of sore Diseases. And his People made no Burning for or in Honour to him, like the Burning *they made in Honour* of his Fathers. 20 Thirty and two years old was he when he began to reign, and he reign'd in Jerusalem eight years, and departed without being desir'd, *i. e. his People not desiring his Life longer, but rather being glad his Reign was so short.* Howbeit they shew'd him some Respect so as that they buried him in the City of David, but not in the Sepulchers of the Kings, *thereby shewing that they had no Esteem for him, and thought he deserv'd None.*

II.
Ahaziah's
Reign.

Chap. XXII. And the Inhabitants of Jerusalem made Ahaziah his youngest son King in his stead: for the Band of Men that came with the Arabians to the Camp, had slain all the eldest. So Ahaziah the son of Jehoram King of Judah reign'd. 2 * Twenty (e) and two years old was Ahaziah when he began to reign, and he reign'd one year in Jerusalem: his Mother's name also was Athaliah the Grand-daughter of Omri, *as being the daughter of Abab.* 3 He also walk'd in the ways of the House of Ahab, *not only worshipping the true God by the Calves, which was the Way or Sin of Jeroboam, but also publicly introducing and establishing the Worship of False gods, as Baal &c.* for his Mother was his Chief Counsellor to do wickedly. 4 Wherefore he did Evil in the sight of the Lord, like the House of Ahab: for they of the House of Ahab, *viz. his Mother and other Relations,* were his Counsellors after the Death of his Father, to his Destruction. 5 He walked also after their Counsel, and went with Jehoram the son of Ahab King of Israel, to war against Hazael King of Syria at Ramoth-gilead: and the Syrians smote Joram. 6 And he return'd to be heal'd in Jezreel, because of the Wounds which were given him at Ramah, when he fought with Hazael King of Syria. And Azariah the son of Jehoram King of Judah, went down to see Jehoram the son of Ahab at Jezreel, because he was sick. 7 And the Destruction of Ahaziah was of God, *i. e. God brought about his Destruction by his thus coming to Joram:* for when he was come, he went out with Jehoram against Jehu the son of Nimshi, whom

A N N O T A T.

(e) 'Tis manifest that the Hebrew text is here corrupted, having forty and two years instead of twenty and two, as it is in 2 Kings 8. 26. and is here also in the Syriac and Arabic Versions, and some Copies of the Septuagint; Others having only twenty years, two being left out thro' Mistake.

the

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the Lord had anointed to cut off the House of Ahab. 8 And it came to pass that when Jehu was executing judgment upon the House of Ahab, and found the Princes of Judah, and the sons of the Brethren of Ahaziah, that * attended on Ahaziah, he slew them. 9 And he sought Ahaziah: and they caught him, (for he was hid at Megiddo in the Kingdom of Samaria,) and brought him to Jehu: and when they had slain him, they buried him, because (said they) he is the son of Jehoshaphat, who fought the Lord with all his heart.

Now the House of Ahaziah, *i. e. his Kindred, who should have defended his Sons, being kill'd, v. 8. and his Sons being so young as they could not defend themselves,* had no Power to keep the Government of the Kingdom in their hands. 10 But when Athaliah the Mother of Ahaziah, saw that her son was dead, she arose, and destroy'd all the Seed Royal of the House of Judah. 11 But Jehoshabeath the daughter of the former King Jehoram by another Wife than Athaliah, took Joash the son of Ahaziah, and stole him from among the King's sons that were slain, and put him and his Nurse in a Bed-chamber. So Jehoshabeath the daughter of King Jehoram, the wife of Jehoiada the Priest, (for she was the sister of Ahaziah,) hid him from Athaliah, so that she slew him not. 12 And he was with them hid in the House of God six years, and Athaliah reign'd over the Land.

III.
Athaliah's
Usurpation.

S E C T I O N X.

An Account of the Reign of Joash: Which takes up Chap. XXIII. 1.
— XXIV. ult.

Chap. XXIII And in the seventh year Jehoiada strengthened himself, *I. Joash is made King, and Athaliah kill'd.* in order to set up the young righteous King and depose Athaliah; * namely took the five following Captains of hundreds as such he could most confide in, Azariah the son of Jeroham, and Ishmael the son of Jehohanan, and Azariah the son of Obed, and Maaseiah the son of Adaiah, and Elishaphat the son of Zichri, into Covenant with him to set up the young King. 2 And they went about in Judah, and gather'd the Levites out of all the Cities of Judah, and the Chief of the Fathers of Israel that belong'd to the Kingdom of Judah, and they came to Jerusalem. 3 And all the Congregation made a Covenant with the King in the House of God: and he said unto them, Behold, the last King's son shall reign, as the Lord hath said of the sons of David; so that it is Lawful and our Duty to put an end to the Reign of Athaliah, as being an Usurpation against the plain Words of God. 4 To which end this is the thing that ye shall do; A third part of you entering on the Sabbath of the Priests and of the Levites, shall be * Guards of the Doors belonging to that part of

twice a 3^d part

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of the Temple, where the King now lodges; 5 and a third part shall be
** Guards at the Gate toward the King's House or Palace; and a third*
part at the Gate of the Foundation or East gate: and all the other People
shall be in the Courts of the House of the Lord belonging to the People.
 6 But let none come into the *Inner Court wherein stood the House of the*
*Lord, * but the Priests, and they that minister of the Levites, they shall*
go in, for they are holy, i. e. consecrated to attend the Service of God,
which was perform'd in the Inner Court: but all the rest of the People
shall keep the Watch or Guard of the House of the Lord, (as v. 5.)
 7 And the Levites shall compass the King round about, every Man with
 his Weapons in his hand, and whosoever else cometh into the House,
 he shall be put to death: but be you with the King, when he cometh
 in, and when he goeth out. 8 So the Levites and all Judah did ac-
 cording to all things that Jehoiada the Priest had commanded, and took
 every Man his Men that were to come in on the Sabbath, with them
 that were to go out on the Sabbath: for Jehoiada the Priest dismiss'd
 not the Courtes. 9 Moreover, Jehoiada the Priest deliver'd to the Ca-
 ptains of hundreds, Spears, and Bucklers, and Shields, that had been
 King David's, which were in the House of God. 10 And he set all the
 People, (every Man having his Weapon in his hand,) from the right
 side of the Temple to the left side of the Temple, along by the Altar
 and the Temple, by the King round about. 11 Then they brought out
 the King's son, and put upon him the Crown, and gave him the Testi-
 mony, and made him King: and Jehoiada and his sons anointed him,
 and said, God save the King. 12 Now when Athaliah heard the noise
 of the People running and praising God for thus setting the *rightful King*
on the Throne, she came to the People, into the House of the Lord.
 13 And she look'd, and behold, the King stood at his Pillar, at the en-
 tring in, and the Princes, and the Trumpets by the King: and all the
 People of the Land rejoyc'd, and sounded with Trumpets, also the Singers
 with Instruments of Musick; and such as taught to sing Praise. Then
 Athaliah rent her Cloths, and said, Treason, treason. 14 Then Je-
 hoiada the Priest brought out the Captains of hundreds, that were set
 over the Host, and said unto them, Have her forth of the Ranges: and
 whoso followeth her, let him be slain with the Sword. For the Priest
 said, Slay her not in the House of the Lord. 15 So they laid hands on
 her; and when she was come to the entring of the Horse-gate, by the
 King's house, they slew her there.

II.
 God's Worship
 is restor'd.

16 And Jehoiada made a Covenant between him, and between all the
 People, and between the King, that they should be the Lord's People.
 17 Then all the People went to the House of Baal, and brake it down,
 and brake his Altars and his Images in pieces, and slew Mattan the Priest
 of Baal before the Altars. 18 Also Jehoiada appointed the Offices of
 the

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the House of the Lord by the hand of the Priests the Levites, whom David had distributed in the House of the Lord, to offer the Burnt-offerings of the Lord, as it is written in the Law of Moses, with Rejoycing and with Singing, as it was ordain'd by David. 19 And he set the * Guards at the gates of the House of the Lord, that none which was unclean in any thing, should enter in. 20 And he took the Captains of hundreds, and the Nobles, and the Governors of the People, and all the People of the Land, and brought down the King from the House of the Lord: and they came through the High-gate into the King's House, and set the King upon the Throne of the Kingdom. 21 And all the People of the Land rejoyc'd: and the City was quiet, * for or *namely* they had slain Athaliah with the Sword.

Chap. XXIV. Joash was seven years old when he began to reign, and he reign'd forty years in Jerusalem: his Mother's name also was ^{III.} *Joash reigns well at first; and the Temple is repair'd.* Zibeah of Beer-sheba. 2 And Joash did that which was right in the sight of the Lord all the days of Jehoiada the Priest. 3 And Jehoiada took for him, *i. e. recommended to him, viz. the King when he was come of Age fit to marry,* two Wives, which he accordingly married, and he begat Sons and Daughters. 4 And it came to pass after this, that Joash was minded to repair the House of the Lord. 5 And he gather'd together the Priests and the Levites, and said to them, Go out unto the Cities of Judah, and gather of all Israel Money to repair the House of your God from year to year, and see that ye haste the Matter: howbeit the Levites hastned it not. 6 And the King call'd for Jehoiada the Chief *Person intrusted by the King in this Matter, as being the Highpriest,* and said unto him, Why hast thou not requir'd of the Levites to bring in out of Judah, and out of Jerusalem, the Collection, according to the Commandment of Moses the servant of the Lord, * *namely the Collection of the Congregation, i. e. all the People of Israel, for the Tabernacle of Witnesses?* 7 For the sons of Athaliah that wicked Woman, had broken up the House of God, and also all the dedicate things of the House of the Lord did they bestow upon Baalim, *i. e. the Temples of their False gods, which else were laid up in order to be bestow'd on the Repairs of the Temple.* 8 And at the King's Commandment they made a Chest, and set it without at the gate of the House of the Lord. 9 And they made a Proclamation through Judah and Jerusalem, to bring in to the Lord, the Collection that Moses the servant of God laid upon Israel in the Wilderness. 10 And all the Princes, and all the People rejoyc'd, and brought in, and cast into the Chest, until they had made an end of the *said Collection.* 11 Now it came to pass, that at what time the Chest was brought unto the King's Office *from the gate of the House of the Lord, v. 8.* by the hand of the Levites; and when they *that were appointed by the King to examin what the Collection amounted to,* saw that

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there was much Money: the King's Scribe, and the Highpriest's Officer came and emptied the Chest, and took it, and carried it to his place again. Thus they did day by day, and gather'd Money in abundance. 12 And the King and Jehoiada gave it to such as did the Work of the Service of the House of the Lord, and hir'd Masons and Carpenters to repair the House of the Lord, and also such as wrought Iron and Bras to mend the House of the Lord. 13 So the Workmen wrought, and the Work was perfected by them, and they set the House of God in his former State or good Repair, and strengthened it, *i. e. by means of such Repair render'd it capable of standing the Longer.* 14 And when they had finish'd it, they brought the rest of the Money before the King and Jehoiada, whereof were made Vessels for the House of the Lord, even Vessels to minister, and to offer withal, and Spoons, and Vessels of Gold and Silver: and they offer'd Burnt-offerings in the House of the Lord continually, all the days of Jehoiada.

IV.
Jehoiada's
Death.

15 But Jehoiada waxed old, and was full of days when he died; an hundred and thirty years old was he when he died. 16 And they buried him in the City of David among the Kings, because he had done good in *that part of Israel, which belong'd to the Kingdom of Judah*, both toward God, *whose true Worship he was highly Instrumental in Restoring*, and toward his House, *in repairing whereof and furnishing it with Utensils, he was likewise Instrumental.*

V.
Joash reigns ill
after the Death of
Jehoiada.

17 Now after the death of Jehoiada, came such of the Princes of Judah as were still inclin'd in their hearts to Idolatry, and made Obeisance to the King, *i. e. address'd themselves to him with the greatest Reverence, pretending the greatest Devotion to his Service:* Then falling into Discourse about the Affairs of the Kingdom, particularly Religion, they desir'd at last they might have leave to worship more than one God, as they had done before Jehoiada took upon him to make an Alteration. And the King was so strangely weak that he hearkned unto them, *insomuch that, as it seems, he not only gave them leave to worship other Gods, but suffer'd them to entice the generality of the Kingdom thereto, and even Himself.* 18 And thus they left in great measure the House of the Lord God of their Fathers, and serv'd Groves and Idols: and Wrath came upon Judah and Jerusalem for this their Trespas. 19 Yet he sent Prophets to them, to bring them again unto the Worship only of the Lord, and they testified against them, *i. e. plainly told them of the great Wickedness of what they did, and that God would severely punish them for the same without a speedy Repentance:* but they would not give ear. 20 *Namely the Spirit of God came particularly upon Zechariah the son of Jehoiada the late Highpriest, God making choice of him as a Person to whom the King ought in reason to have a special Regard, his father Jehoiada having been the Chief means under God of setting him on the Throne: Which

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Which Zechariah *that he might be the better heard, got into some High-place, and there stood above all the People, and said unto them, Thus saith God, Why transgress ye the Commandments of the Lord, especially in worshipping other Gods, which is the reason that ye cannot prosper? because ye have forsaken the Lord, he hath also forsaken you.* 21 And they were so provok'd with this his plain and sharp Reproof of them, that they presently conspir'd against him, and ston'd him with Stones at the Commandment of the King, *who it seems hence was then present himself when Zechariah reprov'd them, which was when they were assembled in the Court of the House of the Lord, to perform some Service to him likely on some Festival: whence it appears that they did not quite forsake the Service of God, but worship'd other Gods as well as the True God, and that the King as well as People.* 22 Thus Joash the King not only sinn'd in killing a Prophet of the Lord, but also his Sin was aggravated in that he remember'd not the Kindness which Jehoiada his father had done to him, but slew his son: and when he, viz. Zechariah died, he said not out of a Spirit of private Revenge, but by the Direction of God or Spirit of Prophecy, The Lord look or will look upon it, and requite it, viz. my Death.

23 And accordingly it came to pass that God very speedily requited it: for at the end of the year the Host of Syria came up against him a second time or besides and after that Hazael had come himself and took Gath, and was marching toward Jerusalem to take it, had he not been bought off by Joash for that time. Namely now God was so provok'd by the Murder of his Prophet, that he stirr'd up Hazael to send another Army against Judah: and they came to Judah and Jerusalem, and destroy'd all the Princes of the People, *who had advis'd the King to let them worship other Gods, from among the People, and sent all the Spoil of them, i. e. taken from the said Princes unto the King of Damascus, who hence appears not to have come this time in Person with his Army.* 24 For the Army of the Syrians came with a small Company of Men, *which is mention'd to shew, not only the Reason why the King of Syria thought not fit to come with them, but also that the Defeat of those of Judah proceeded more remarkably from the hand of God, as follows:* and the Lord deliver'd a very great Host of Judah into their hand, because they had forsaken the Lord God of their Fathers: so they, i. e. the Syrians executed the Judgment of God against Joash in one part. 25 And when they were departed from him, for they left him in great Diseases, *which beset him likewise as a just Punishment for his great Sins, and gave his Servants Opportunity to hasten his Death, as follows:* his own Servants conspir'd against him, as a particular Judgment for his shedding the Blood of *one of the sons of Jehoiada the Highpriest, and slew him on his Bed, and he died: and they buried him in the City of David, but they buried him

VI.
Joash's Calamities
and Death.

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him not in the Sepulchers of the Kings, *Providence so ordering it as a blot on his Memory for his great Sins.* 26 And these are they that conspir'd against him; Zabab the son of Shimeath an Ammonitess, and Jehozabad the son of Shimrith a Moabitess; *whence it appears that they had only Jewish fathers; and likely these were two of the Princes that had first advis'd him to allow of Idolatry, being set on thereto by the Instigation of their Parents, who had took care to instil such ill Principles into them from their Infancy; and which renders the Judgment of God on Joash still more remarkable, for which reason tis here taken notice of.* 27 Now concerning his Sons, and the greatness of the Burdens, *i. e. the Judgments of God, and Tribute the Syrians laid upon him, and the Repairing of the House of God, behold, they are written in the * History of the Book of the Kings.*

SECTION XI.

Containing an Account of the Reigns of Amaziah, Uzziah and Jotham: Which takes up Chap. XXIV. ult. — XXVII. ult.

Ap. I. 6.
Amaziah begins to reign.

And Amaziah his son reign'd in his stead. Chap. XXV. Amaziah was twenty and five years old when he began to reign, and he reign'd twenty and nine years in Jerusalem: and his Mother's name was Jehoaddan of Jerusalem. 2 And he did that which was right in the sight of the Lord, but not with a perfect or *sincere and upright Heart, inso-much that he fell at length into Idolatry.* 3 Now it came to pass, when the Kingdom was establish'd to him, that he slew his Servants that had kill'd the King his father. 4 But he slew not their Children, but did as it is written in the Law in the Book of Moses, where the Lord commanded, saying, The Fathers shall not dy for the Children, neither shall the Children dy for the Fathers, but every Man shall dy for his own Sin. 5 Moreover, Amaziah gather'd Judah together, and made them Captains over thousands, and Captains over hundreds, according to the Houses of their Fathers, *putting such as belong'd to one Family under the command of one Leader of the same Family, which made them the more Unanimous; and this he did throughout all Judah and Benjamin: and he numbred them from twenty years old and above, and found them three hundred thousand choice Men, able to go forth to War, that could handle Spear and Shield.* 6 He hir'd also an hundred thousand mighty Men of Valour out of Israel, for an hundred talents of Silver. 7 But there came a Man of God to him, saying, O King, let not the Army of Israel go with thee; for the Lord is not with Israel, to wit, with all the Children of Ephraim, *i. e. God will not give success to those Forces thou hast hir'd out of the Kingdom of Israel, tho' they are so Numerous.*

II.
He obtains a great Victory over the Edomites.

8 But

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8 But if thou wilt go to fight against Edom, do it only with thy own Men; for tho' they are not a numerous Army, yet God shall make them to be strong enough for the Battle so as to conquer the Edomites: but if thou take the Forces of Israel with thee, God shall make thee fall before the Enemy: for God hath power to help or give thee Victory by a small Army, and to cast down or cause thee to be conquer'd tho' thou hast never so great an Army. 9 And Amaziah said to the Man of God, But what shall we do for the hundred Talents which I have given to the Army of Israel? And the Man of God answer'd, The Lord is able to give thee much more than this. 10 Then Amaziah separated them, to wit, the Army that was come to him out of Ephraim, to go home again: wherefore their Anger was greatly kindled against Judah, and they return'd home in great Anger, *that they should be thus look'd on as Enemies of God, and such as therefore were not to be imploy'd.* 11 And Amaziah strengthened himself, *i. e. got together as big an Army as he could out of his own Kingdom,* and led forth his People, and went to the valley of Salt, and smote of the Children of Edom which dwell on mount Seir, ten thousand. 12 And other ten thousand left alive, did the Children of Judah carry away captive, and brought them unto the top of the Rock, and cast them down from the top of the Rock, that they were broken all in pieces. 13 But the Soldiers of the Army of Israel which Amaziah sent back *as v. 10. that they should not go with him to Battle,* fell upon the Cities of Judah in their Return home, and while Amaziah was marching and fighting against Edom, from Samaria even unto Beth-horon, and smote three thousand of them, and took much Spoil.

14 Now it came to pass, after that Amaziah was come from the Slaughter of the Edomites, that he brought the gods of the Children of Seir, and set them up to be his gods, and bow'd down himself before them, and burn'd Incense unto them. 15 Wherefore the Anger of the Lord was kindled against Amaziah, and he sent unto him a Prophet, which said unto him, Why hast thou fought after the gods of the People, which could not deliver their own People out of thine hand? 16 And it came to pass as he talked with him, that the King, *not believing him to speak what he said from God, or not caring to be reprov'd and reform what he had done,* said unto him, Art thou made of the King's Counsel, that thou takest thus upon thee to advise or rather reprove me? forbear; why shouldst thou, *i. e. or thou shalt be smitten as Zachariah was.* Then the Prophet by God's direction forbore, and said only, I know that God hath determin'd to destroy thee, because thou hast done this, and hast not hearkned unto my Counsel. 17 Then Amaziah King of Judah took advice of such as were of his Counsel, and sent to Joash the son of Jehoahaz, the son of Jehu King of Israel, saying, Come, let us see one another in the face. 18 And Joash King of Israel sent to Amaziah King

III.
Amaziah falls
into Idolatry.

of

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of Judah, saying, The Thistle that was in Lebanon, sent to the Cedar that was in Lebanon, saying, Give thy daughter to my son to wife : and there pals'd by a wild Beast that was in Lebanon, and trod down the Thistle. 19 Thou sayst, Lo, thou hast smitten the Edomites, and thine Heart lifteth thee up to boast : abide now at home, why shouldst thou meddle to thine hurt, that thou shouldst fall, even thou, and Judah with thee ? 20 But Amaziah would not hear, for it came of God, that he might deliver them into the hand of their Enemies, because they fought after the gods of Edom. 21 So Joash the King of Israel went up, and they saw one another in the face, both he and Amaziah King of Judah, at Beth-shehem, which belongeth to Judah. 22 And Judah was put to the worse before Israel, and they fled every Man to his* Habitation. 23 And Joash the King of Israel took Amaziah King of Judah, the son of Joash, the son of Jehoahaz, at Beth-shehem, and brought him to Jerusalem, and brake down the Wall of Jerusalem, from the gate of Ephraim to the corner-gate, four hundred Cubits. 24 And he took all the Gold and the Silver, and all the Vessels that were found in the House of God with Obed-edom, *who had the chief Care of the Treasures in the Temple*, and the Treasures of the King's house, the Hostages also, and return'd to Samaria.

IV.
Amaziah's
Death.

25 And Amaziah the son of Joash King of Judah, liv'd after the death of Joash son of Jehoahaz King of Israel, fifteen years. 26 Now the rest of the acts of Amaziah, first and last, behold, are they not written in the Book of the Kings of Judah and Israel ? 27 Now after the time that Amaziah did turn away from following the Lord, they made a Conspiracy against him in Jerusalem, and he fled to Lachish : but they sent to Lachish after him, and slew him there. 28 And they brought him upon Horses, and buried him with his Fathers in the City of David, *as it is read rightly in all the old Versions.*

V.
Uzziah's Reign.

Chap. XXVI. Then all the People of Judah took Uzziah, *otherwise call'd Azariah*, who was sixteen years old, and made him King in the room of his father Amaziah. 2 He built Eloth, and restor'd it to Judah, after which the King slept with his Fathers, *as is in short related 2 Kings 14. 22. whence this is transcrib'd. To which Ezra subjoins a much larger Account here of his Reign than is given in the foresaid Book of Kings, viz.* 3 Sixteen years old was Uzziah when he began to reign, and he reign'd fifty and two years in Jerusalem : his Mother's name also was Jecoliah of Jerusalem. 4 And he did that which was right in the sight of the Lord, according to all that his father Amaziah did. 5 And he sought God in the days of Zechariah, *i. e. as long as he liv'd, who had understanding in the Visions of God, i. e. was a Prophet or very skilful in expounding ancient Prophecies* ; and as long as he sought the Lord, God made him to prosper. 6 And he went forth and warr'd against the

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the Philistines, and brake down the Wall of Gath, and the Wall of Jabneh, and the Wall of Ashdod, and built Cities about Ashdod, and among the Philistines. 7 * Thus God helped him against the Philistines, and against the Arabians that dwelt in Gur-baal, and the Mehunims. 8 And the Ammonites gave Gifts to Uzziah, *either to preserve his Friendship, or being made Tributary to him*; and his Name spread abroad, even to the entering in of Egypt, for he strengthened himself exceedingly. 9 Moreover, *the Wall of Jerusalem that was broken down by the King of Israel in his Father's Reign being repair'd*, Uzziah built Towers to make the Wall stronger in Jerusalem, at the Corner-gate, and at the Valley-gate, and at the turning of the Wall, and fortify'd them. 10 Also he built Towers in the Desert or Country thinly inhabited, for the Defence of his Cattle and those that look'd after them &c. and digged many Wells, for he had much Cattle, both in the low Country, and in the Plains: Husbandmen also, and Vine-dressers in the Mountains, and in the fruitful Country of Carmel in Judah: for he lov'd Husbandry. 11 Moreover, Uzziah had an Host of fighting Men, that went out to war by * Parties, according to the number of their Account, by the hand of Jeiel the Scribe or Secretary of War, *who took an Account of the several Parties that were sent on Expeditions*, and Maaseiah the * Officer, *who likely assisted Jeiel as his Under-secretary, as both of them were under the hand or inspection of Hananiah, one of the King's Captains*. 12 The whole number of the Chief of the Fathers of the mighty Men of Valour, *i. e. the number of the Commanders or principal Officers of the Army*, were two thousand and six hundred. 13 And under their hand was an Army, three hundred thousand and seven thousand and five hundred, that made war with mighty Power, to help the King against the Enemy. 14 And Uzziah prepar'd for them throughout all the Host, Shields, and Spears, and Helmers, and Habergeons, and Bows, and Slings to cast Stones. 15 And he made in Jerusalem Engines invented by cunning Men, to be on the Towers and upon the Bulwarks, to shoot Arrows and great Stones withal: and his Name spread far abroad, for he was marvellously help'd by God till he was become strong. 16 But when he was strong, his Heart was lifted up to his Destruction: for he transgress'd against the Lord his God, and went into the Temple of the Lord, to burn Incense upon the Altar of Incense. 17 And Azariah the Highpriest went in after him, and with him fourscore Priests of the Lord, that were valiant Men: 18 and they withstood Uzziah the King *by surrounding the Altar so as that he could not come at it, and by endeavouring to dissuade him from it*, and said unto him, It appertaineth not unto thee, Uzziah, to burn Incense unto the Lord, but to the Priests the sons of Aaron, that are consecrated to burn Incense: go out of the Sanctuary, for thou hast trespassed, neither shall it be for thine Honour from the

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Lord

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Lord God. 19 Then Uzziah was wroth, and had a Censer in his hand, to burn Incense: and while he was wroth with the Priests, the Leprosy even rose up in his Forehead, before the Priests in the House of the Lord, from beside the Incense Altar. 20 And Azariah the Chief Priest, and all the Priests look'd upon him, and behold, he was leprous in his Forehead, and they * hasten'd him out from thence, yea, himself hastened also to go out, because the Lord had smitten him so, *which made him fear a worse Punishment if he did not presently desist, and be gone.* 21 And Uzziah the King was a Leper unto the day of his Death, and dwelt in a * separate House by himself, being excluded from Conversation of others, and consequently from all Management of at least Publick Affairs, on account of his being a Leper, for which reason also he was cut off or excluded from coming to the House of the Lord at all, as a just Punishment for his going into such Parts of it as he ought not, and attempting to do there what belong'd only to the Priests. And Jotham his son was over the King's House, judging the People of the Land. 22 Now the rest of the acts of Uzziah, first and last, did Isaiah the Prophet the son of Amoz write. 23 So Uzziah slept with his Fathers, and they buried him with his Fathers, in the field of the Burial which belong'd to the Kings, *but not in any Sepulcher where any former King had been buried, but in one by himself,* for they said, He is a Leper.

VI.
Jotham's Reign.

And Jotham his son reign'd in his stead. Chap. XXVII. Jotham was twenty and five years old when he began to reign, and he reign'd sixteen years in Jerusalem: his Mother's name also was Jerushah, the daughter of Zadok. 2 And he did that which was right in the sight of the Lord, according to all that his father Uzziah did: * except that he entred not into the Temple of the Lord, *i. e. into the Sanctuary or outer part of the Temple properly so call'd, where stood the Altar of Incense; nor did he go any further, or do any other thing, than he ought in the Courts of the Temple.* * But the People were yet corrupted in their Hearts, not only sacrificing in High-places to the true God, but having many of them a great Inclination inwardly to Idolatry: Which, tho', as it seems, they durst not shew openly during this good King's Reign, yet they sufficiently shew'd in the next following Reign. 3 He built the High-gate of the House of the Lord, and on the Wall of Ophel, *which seems to have been part of the Wall of Jerusalem,* he built much. 4 Moreover, he built Cities in the Mountains of Judah, and in the Forests he built Castles and Towers. 5 He fought also with the King of the Ammonites, and prevail'd against them. And the Children of Ammon gave him the same year, an hundred talents of Silver, and ten thousand measures of Wheat, and ten thousand of Barley. So much did the Children of Ammon pay unto him, both the second year, and the third. 6 So Jotham became mighty, because he * directed his ways before

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fore the Lord his God. 7 Now the rest of the acts of Jotham, and all his Wars, and his Ways, lo, they are written in the Book of the Kings of Israel and Judah. 8 He was five and twenty years old when he began to reign, and reign'd sixteen years in Jerusalem. 9 And Jotham slept with his Fathers, and they buried him in the City of David.

S E C T I O N XII.

An Account of Ahaz's Wicked Reign; Which takes up Ch. XXVII. ult. — XXVIII. ult.

And Ahaz his son reign'd in his stead, Chap. XXVIII. Ahaz was twenty years old when he began to reign, and he reign'd sixteen years in Jerusalem: but he did not that which was right in the sight of the Lord, like David his father. 2 For he walk'd in the ways of the Kings of Israel, and made also molten Images for Baalim. 3 Moreover he burnt Incense in the Valley of the son of Hinnom, *which was just by Jerusalem, and where Moloch was worshipp'd*, and burnt in or made his Children to pass thro' the Fire, after the Abominations of the Heathen, whom the Lord hath cast out before the Children of Israel. 4 He sacrific'd also, and burnt Incense in the High-places, and on the Hills, and under every green Tree. 5 Wherefore the Lord his God deliver'd him into the hand of the King of Syria, and they smote him, *i. e. his Army*, and carried away a great Multitude of them Captives, and brought them to Damascus: and he was also deliver'd into the hand of the King of Israel, who smote him, *i. e. his Army and People* with a great Slaughter. 6 For Pekah the son of Remaliah slew in Judah an hundred and twenty thousand in one day, which were all valiant Men; because they had forsaken the Lord God of their fathers. 7 And Zichri a mighty Man of Ephraim, slew Maaseiah the King's son, and Azrikam the Governor of the House, and Elkanah that was next to the King. 8 And the Children of Israel carried away captive of their Brethren, two hundred thousand Women, Sons and Daughters, and took also away much Spoil from them, and brought the Spoil to Samaria. 9 But a Prophet of the Lord was there, whose name was Oded: and he went out before the Host that came to Samaria, and said unto them, Behold, because the Lord God of your fathers was wroth with Judah, he hath deliver'd them into your hand, and ye have slain them in a rage that reacheth up unto Heaven, *i. e. that is beyond measure and calls to Heaven for Vengeance on you*. 10 And now ye purpose to keep under the Children of Judah and Jerusalem for Bond-men, and Bond-women unto you: but are there not with you, even with you, Sins against the Lord your God? *for which should you be punish'd as ye deserv'd, you might be reduc'd to the same miserable*

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Condition with them of Judah at present. 11 Now hear me therefore, and deliver the Captives again, which ye have taken captive of your Brethren: for the fierce Wrath of the Lord is *or will be* upon you, *if ye do not.* 12 Then certain of the Heads of the Children of Ephraim, *being mov'd with what the Propbet had said, namely* Azariah the son of Johanan, Berechiah the son of Meshillemoth, and Jehizkiah the son of Shallum, and Amasa the son of Hadlai, stood up against them that came from the War, 13 and said unto them, Ye shall not bring in the Captives hither, *i. e. into the City of Samaria:* for whereas we have offended against the Lord already, *by making such an unmerciful Slaughter of our Brethren,* ye intend to add more to our Sins and to our Trespas: * tho' our Trespas is great already, and there is fierce Wrath in God against Israel, *which will be pour'd upon us, if we do not prevent it by following the Directions of the Propbet.* 14 So the arm'd Men left the Captives, and the Spoil, before the Princes and all the Congregation. 15 And the Men which were * appointed by name *to take care of the Captives,* rose up and took the Captives, and with the Spoil cloth'd all that were naked among them, and aray'd them, and shod them, and gave them to eat and to drink, and anointed them, *i. e. put Oil into their Wounds to heal them, or otherwise refresh'd them therewith as was usual,* and carried all the feeble of them upon Asses, and brought them to Jericho, *otherwise call'd the City of Palm-trees,* to their Brethren of the Kingdom of Judah: then they return'd to Samaria. 16 At that time did King Ahaz send unto the Kings of Assyria to help him. 17 For again the Edomites had come and smitten Judah, and carried away Captives. 18 The Philistines also had invaded the Cities of the low Country, and of the south of Judah, and had taken Beth-she mesh, and Ajalon, and Gederoth, and Shocho with the Villages thereof, and Timnah with the Villages thereof, Gimzo also and the Villages thereof: and they dwelt there. 19 For the Lord brought Judah low, because of Ahaz King of * Judah; for he made Judah naked, *i. e. destitute of the Divine Protection, or God angry with them so as to deliver them up to their Enemies, as Men naked or having no Arms or strength to defend themselves; thus he made them naked, ** in that he transgressed sore against the Lord. 20 And Tilgath-pilnezer King of Assyria came unto the help of him, *as he had desir'd v. 16. namely invading the Kingdom of Syria, and taking Damascus, and so forcing the King of Syria to withdraw his Forces out of Judah; ** howbeit he distress'd him, and strengthen'd him not to any purpose in the Event. 21 For Ahaz took away a Portion out of the House of the Lord, and out of the House of the King, and of the Princes, and gave it unto the King of Assyria, *whereby the King of Assyria was a means of weakning Ahaz, as making him Poorer: but he helped him not so far as Ahaz expected, viz. in recovering what the*
Philistines

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Philistines had taken from him &c. 22 And in the time of his distress did he trespass yet more against the Lord. This is that King Ahaz, *the most wicked of all the Kings of Judah.* 23 For he sacrific'd unto the gods of Damascus, which smote him: *namely he said, Because the gods of the Kings of Syria help them, *i. e. enable the Kings of Syria to smite me, as he wickedly thought;* therefore will I sacrifice to them, that they may help me: but they were the Ruin of him and of all Israel belonging to the Kingdom of Judah, God for this reason delivering them into the hands of their Enemies, and otherwise punishing them very grievously. 24 And Ahaz gather'd together the Vessels of the House of God, and cut in pieces the Vessels of the House of God, to lay out the Gold and Silver of them in building Altars to Other gods, and shut up the Doors of the House of the Lord, and he made him Altars to Other gods in every Corner of Jerusalem. 25 And in every several City of Judah he made High-places to burn Incense unto Other gods, and provok'd to anger the Lord God of his fathers beyond any other former King of Judah, *inasmuch as they only join'd the Worship of Other gods to that of the True God; but he worshipp'd the True God not at all, but only Other gods.* 26 Now the rest of his acts, and of all his ways, first and last, behold, they are written in the Book of the Kings of Judah and Israel. 27 And Ahaz slept with his fathers, and they buried him in the City, even in Jerusalem; but they brought him not into the Sepulchers of the Kings of Israel, *i. e. Judah.*

S E C T I O N XIII.

An Account of Hezekiah's Reign, which takes up Chap. XXVIII. ult. — XXXII. ult.

And Hezekiah his son reign'd in his stead. Chap. XXIX. Hezekiah began to reign when he was five and twenty years old, and he reign'd nine and twenty years in Jerusalem: and his Mother's name was Abijah the daughter of Zechariah. 2 And he did that which was right in the sight of the Lord, according to all that David his father had done. 3 He, in the first year of his Reign, in the first month, open'd the Doors of the House of the Lord, *which his Father had shut up Chap. 28. 24.* and repair'd them. 4 And he brought in the Priests, and the Levites, and gather'd them together into the East-street, *which was before the East-gate of the Temple, where was the chiefest Entrance into the Temple:* 5 and he said unto them, Hear me, ye Levites, sanctify now your selves, and sanctify the House of the Lord God of your fathers, and carry forth the Filthiness, *and much more the Abomination or Altar that Ahaz had set up and all the Idols,* out of the Holy Place, *i. e. Court of the Priests.*

6 For

Ap. I. 7.
Hezekiah begins to reign, and restores the true Religion, & cleanses the Temple.

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6 For our Fathers have trespass'd, and done that which was evil in the eyes of the Lord our God, and have forsaken him, and have turn'd away their Faces from the Habitation of the Lord, and turn'd their Backs. 7 Also they have shut up the Doors of the Porch, and put out the Lamps, and have not burnt Incense, nor offer'd Burnt-offerings in the Holy Place, unto the God of Israel. 8 Wherefore the Wrath of the Lord was upon Judah and Jerusalem, and he hath deliver'd them, *as Chap. 28. 5, 6, &c. to trouble, to astonishment, and to hissing, as ye have seen and still in some respects see with your Eyes.* 9 For lo, our Fathers have fallen by the Sword, and our Sons, and our Daughters, and our Wives *were and many still* are in Captivity for this. 10 Now it is in my Heart to make a Covenant, *i. e. in a solemn manner to renew the Covenant we have broken,* with the Lord God of Israel, that his fierce Wrath may turn away from us. 11 My Sons, *an Expression denoting his pious Affection to them as the Priests and Ministers of the Lord,* be not now negligent: for the Lord hath chosen you to stand before him, to serve him, and that you should minister unto him, and burn Incense. 12 Then the Levites arose, Mahath the son of Amasai, and Joel the son of Azariah, of the sons of the Kohathites: and of the sons of Merari; Kish the son of Abdi, and Azariah the son of Jehalel: and of the Gershonites; Joah the son of Zimmah, and Eden the son of Joah: 13 and of the sons of Elizaphan; Shimri, and Jeiel: and of the sons of Alaph; Zechariah, and Mattaniah: 14 and of the sons of Heman; Jehiel, and Shimei: and of the sons of Jeduthun; Shemaiah, and Uzziel. 15 And they gather'd their Brethren, and sanctified themselves, and came according to the Commandment of the King, by the Words *or in the Business* of the Lord, to cleanse the House of the Lord. 16 And the Priests *on this extraordinary Occasion* went into the inner Part *or most Holy Place, as well as the Holy Place,* of the House of the Lord, to cleanse it, and brought out all the Uncleanneſs that they found in the Temple of the Lord, into the Court of the House of the Lord. And the Levites took it, to carry it out abroad unto the brook Kidron. 17 Now they began on the first day of the first month to sanctify, and on the eighth day of the month came they to the Porch of the Lord: so they sanctified the House of the Lord in eight days, and in the sixteenth day of the first month they made an end. 18 Then they went in to Hezekiah the King, and said, We have cleans'd all the House of the Lord, and the Altar of Burnt-offering, with all the Vessels thereof, and the Shew-bread Table, with all the Vessels thereof. 19 Moreover, all the Vessels which King Ahaz in his Reign did cast away in his Transgression, *i. e. profan'd to some Idolatrous Use, or flung aside as having no use for them on account of his Idolatry,* have we prepar'd and sanctify'd, and behold, they are before the Altar of the Lord.

20 Then

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20 Then Hezekiah the King rose early, and gather'd the Rulers of the City, and went up to the House of the Lord. 21 And they brought seven Bullocks, and seven Rams, and seven Lambs, and seven He-goats, for a Sin-offering for the Kingdom, and for the Sanctuary, and for Judah: and he commanded the Priests the sons of Aaron to offer them on the Altar of the Lord. 22 So they kill'd the Bullocks, and the Priests receiv'd the Blood, and sprinkled it on the Altar: likewise when they had kill'd the Rams, they sprinkled the Blood upon the Altar: they kill'd also the Lambs, and they sprinkled the Blood upon the Altar. 23 And they brought forth the He-goats for the Sin-offering, before the King and the Congregation, and they laid their hands upon them. 24 And the Priests kill'd them, and they made Reconciliation with their Blood upon the Altar, to make an Atonement for all Israel: for the King commanded that the Burnt-offering and the Sin-offering should be made *not only for Judah, but for all Israel, a great many of the ten Tribes being now join'd to them.* 25 And he set the Levites in the House of the Lord with Cymbals, with Psalteries, and with Harps, according to the Commandment of David, and of Gad the King's Seer, and Nathan the Prophet: for so was the Commandment of the Lord by his Prophets, *who approv'd by God's Direction of David's Design and Regulation of Divine Service, and so settled it by Divine Authority.* 26 And the Levites stood with the Instruments of David, *i. e. Cymbals, Psalteries, &c. as v. 25. and appointed by David to be used in Divine Service,* and the Priests with the Trumpets *appointed of old by God himself.* 27 And Hezekiah commanded to offer the Burnt-offering upon the Altar: and when the Burnt-offering began, the Song of the Lord, *as v. 30. began also with the Trumpets, and with the Instruments ordain'd by David King of Israel.* 28 And all the Congregation worshipp'd, and the Singers sang, and the Trumpeters founded: and all this continu'd until the Burnt-offering was finish'd. 29 And when they had made an end of Offering, the King and all that were present with him, bow'd themselves and worshipp'd. 30 * Now Hezekiah the King and the Princes commanded the Levites to sing Praise unto the Lord, with the Words of David, and of Asaph the Seer, *i. e. to sing some of the Songs or Psalms which David and Asaph had compos'd, and which is call'd the Song of the Lord, v. 27. as being compos'd not only to be sung to his Honour, but also by his Prophets, and so by his Divine Inspiration.* And they sang Praises with Gladness, and they bow'd their Heads and worshipp'd. 31 Then Hezekiah answer'd and said, Now ye have consecrated yourselves unto the Lord *by offering Sacrifices of Reconciliation, and are anew enter'd into your Office,* come near and bring * the other Sacrifices, even Peace or Thank-offerings into the House of the Lord. * Namely the Congregation * had brought Cattle for such Sacrifices, even Thank-offerings;

II.
Solemn Sacrifices
and other Service
is perform'd.

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offerings; and as many as were of a Free-heart *and able, had also brought Cattle for more Burnt-offerings, besides that mention'd v. 24.* 32 And the number of the Burnt-offerings which the Congregation brought, was threescore and ten Bullocks, an hundred Rams, and two hundred Lambs: all these were for a Burnt-offering to the Lord. 33 And the consecrated things, *i. e. what was otherways devoted to the Service of God,* were six hundred Oxen, and three thousand Sheep. 34 But the Priests were too few, so that they could not flay all the Burnt-offerings: wherefore their Brethren the Levites did help them till the Work was ended, and until the other Priests had sanctified themselves: for the Levites were more upright in Heart, *or Zealous and forward to sanctify themselves for this day's Solemnity,* than the Priests. 35 And also the Burnt-offerings were in abundance, with the Fat of the Peace-offerings, and the Drink-offerings, for every Burnt-offering; *All which as well as the slaying of the Burnt-offerings, requir'd a great many hands, and so caus'd the number of the Priests present not to be sufficient.* So the Service of the House of the Lord was set in order again. 36 And Hezekiah rejoyc'd, and all the People, that God had prepar'd, *i. e. dispos'd the People so well as so readily to join in this Reformation:* for the thing was done suddenly, *which argu'd a Divine Motion or Inclination of their Minds, so as to comply without long Perswasions.*

III.
A Passover
is kept.

Chap. XXX. * Then Hezekiah sent to all Israel * as well as Judah, * namely he wrote Letters also to Ephraim and Manasseh, *and the other Tribes of the Kingdom of Israel, to invite them,* that they should come to the House of the Lord at Jerusalem, to keep the Passover unto the Lord God of Israel. 2 For the King had taken counsel, and his Princes, and all the Congregation in Jerusalem, *i. e. the King with the Great Council of the Nation thought good* to keep the Passover in the second month. 3 For they could not keep it at that time, because the Priests had not sanctified themselves sufficiently, neither had the People gather'd themselves together to Jerusalem. 4 And the thing pleas'd the King, and all the Congregation. 5 So they establish'd a Decree, to *send Word or make Proclamation throughout all Israel, with Hoshea (f) the King of Israel's Consent,* from Beer-sheba even to Dan, that they should

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(f) That it could not be done *without Hoshea's Consent,* is reasonably evident from hence, that *Hoshea* was not a Tributary or any way subject to Hezekiah, but to *Salmaneser* King of *Assyria*. That it was done *with Hoshea's Consent,* is farther confirm'd by these following Considerations, viz. that *Hoshea* has the best Character given him in Scripture of all the Kings of the Ten Tribes. For tho' he was not a true Worshipper of God in all respects, and therefore it is said 2 Kings 17. 2. that *he did Evil in the sight of the Lord;* yet it is added in the next words, *But not so, as the Kings of Israel which were before him.* Namely whereas the former Kings were wont to *hinder* their Subjects from going to *Jerusalem*

*v. Errata in
in his.*

P A R A P H R A S E.

come to keep the Passover unto the Lord God of Israel at Jerusalem: for they had not done it of a long time in such sort as it was written. 6 So the Posts went with the Letters from the King and his Princes throughout all Israel and Judah, and according to the Commandment of the King, saying, Ye Children of Israel, turn again unto the Lord God of Abraham, Isaac, and Israel, and he will return to the Remnant of you, that are escap'd out of the hand of the Kings of Assyria 7 And be not ye like your Fathers, and like your Brethren, which trespassed against the Lord God of their Fathers, who therefore gave them up to Desolation, as you see. 8 Now be ye not stiff-necked as your Fathers were, but yield your selves unto the Lord, and enter into his Sanctuary, which he hath sanctified for ever: and serve the Lord your God, that the fierceness of his Wrath may turn away from you. 9 For if ye turn again unto the Lord, your Brethren and your Children shall find compassion before them that lead them captive, so that they shall come again into this Land: for the Lord your God is gracious and merciful, and will not turn away his face from you, if ye return unto him. 10 So the Posts passed from City to City, thro' the Country of Ephraim and Manasseh, even unto Zebulun, *and the other Tribes in the Kingdom of Israel: but as for the Generality of them* they laughed them to scorn, and mocked them. 11 Nevertheless divers of Asher and Manasseh, and of Zebulun, *and the other Tribes, as v. 18.* humbled themselves *out of a sense of their Apostacy*, and came to Jerusalem. 12 * But in Judah the hand of God was *so visible as* to give them one Heart, to do the Commandment of the King and of the Princes, by the Word of the Lord. 13 And there assembled at Jerusalem much People, to keep the Feast

A N N O T A T.

Jerusalem to worship there after the true manner, Hoshea gave them *Free Liberty* so to do, particularly now on *Hezekiah's* Invitation. And when his Subjects who had been at *Jerusalem*, did on their Return (as Chap. 31. 1.) out of their Zeal for God's true Religion *break in pieces the Images*, and destroy all Relicks of Idolatry that came in their way, *Hoshea* was so far from hindring them, that he rather consented to it, or conniv'd at it; since without his Consent or Connivance it could not have been done. And that Hoshea should do this, is the less to be wonder'd at, because both the Golden Calves were now taken away; That in *Dan* having been took away by *Tiglath-pileser*, and the other in *Bethel* by *Salmanezzer*. And the Ten Tribes being thus depriv'd of the Golden Calves, which they had afore look'd on as Symbols of the special Presence of God, as was the Ark; They likely became thereby sensible of their said Error; and so were the more inclin'd to return to the true Worship of God at *Jerusalem*. And Hoshea, on account of the very Unsettled State of his Kingdom, not having Leisure, or not daring to contrive any new Form of Religion, was willing, or in prudence forced to comply with the Bent of his People, and so to let them quietly go up to *Jerusalem*, there to worship, as Many of them as had a Mind so to do.

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of

of unleaven'd Bread in the second month, a very great Congregation.
 14 And they arose, and took away all the *Idolatrous* Altars that were yet left in Jerusalem for *Burnt-offerings*; and all the Altars for Incense likewise took they away, and cast them *beaten to powder* into the Brook Kidron. 15 Then they kill'd the Passover on the fourteenth day of the second month: and the Priests and the Levites were asham'd to see the People so forward, and themselves so backward, and such as had not done it afore, sanctified themselves, and brought in the Burnt-offerings into the House of the Lord. 16 And they stood in their place after their manner, according to the Law of Moses the Man of God: the Priests sprinkled the Blood, which they receiv'd of the hand of the Levites. 17 * Now because there were many in the Congregation that were not sanctified, so that the Priests were not enough to offer Sacrifices for their Cleansing; therefore the Levites had the Charge of the Killing of the Passovers, *i. e. were allow'd on this extraordinary Occasion to kill such Sacrifices as were requisite for* *any one that was not clean, to sanctify him unto the Lord. 18 For a multitude of the People, even many of Ephraim and Manasseh, Issachar, and Zebulun, had not cleans'd themselves, so that they had need of Cleansing, and made so much the more Business: and several of them were not cleans'd at all, there being not time sufficient to do it: yet did they, *i. e. they were permitted to eat the Passover, tho' it was otherwise than it was written in the Law, it being not doubted but God would dispense with the external Rites in such a Case of Necessity, if their Hearts were but sincere:* * and accordingly Hezekiah pray'd for them, saying, The good Lord pardon every one 19 that prepareth his Heart to seek God, the Lord God of his fathers, tho' he be not cleans'd according to the Purification of the Sanctuary. 20 And the Lord hearken'd to Hezekiah, and heal'd the People, *i. e. pardon'd the Omission of the external Rites, which they had not time for to perform.* 21 And the Children of Israel that were present at Jerusalem, kept the Feast of unleaven'd Bread seven days with great Gladness: and the Levites, and the Priests prais'd the Lord day by day, singing with loud Instruments unto the Lord. 22 And Hezekiah spake comfortably unto all the Levites, that taught the good Knowledge of the Lord: and they did eat throughout the Feast seven days, offering Peace-offerings, and * giving Thanks to the Lord God of their fathers.

IV.
 Another sacred
 Festival is kept.

23 And the whole Assembly took counsel to keep other seven days, *not of unleaven'd Bread, but only in general as a religious Festival to praise God in.* And they kept other seven days with Gladness. 24 For Hezekiah King of Judah did give to the Congregation a thousand Bullocks, and seven thousand Sheep; and the Princes gave to the Congregation a thousand Bullocks, and ten thousand Sheep: and a great number more of Priests had by this time sanctified themselves, and so could officiate

PARAPHRASE

officiate in offering the Sacrifices. 25 And all the Congregation of Judah, with the Priests and the Levites, and all the Congregation that came out of Israel, and the Strangers that came out of the land of Israel, and that dwelt in Judah *thenceforward, becoming Converts to the true Religion,* rejoic'd. 26 So there was great Joy in Jerusalem; for since the time of Solomon the son of David King of Israel, there was not the like in Jerusalem. 27 Then the Priests *among* the Levites arose, and blessed the People, *i. e. dismissed them with a Blessing:* and their Voice was heard *by God,* and their Prayer came up to his Holy Dwelling-place, even unto Heaven, *as was sufficiently certified by the Continuance of his Blessing to Judah, all the Reign of Hezekiah.* Chap. XXXI. Now when all this was finish'd, all Israel that were present, went out to the Cities of Judah, and brake the Images in pieces, and cut down the Groves, and threw down the High-places, and the Altars out of all Judah and Benjamin, in Ephraim also and Manasseh, until they had utterly destroy'd them all, *Hoshea the King of Israel not (f) being against it.* Then all the Children of Israel return'd every Man to his Possession into their own Cities.

2 And Hezekiah appointed the Courses of the Priests and the Levites after their Courses, every Man according to his Service, the Priests and Levites for Burnt-offerings, and for Peace-offerings, to minister and to give thanks, and to praise in the Gates of the * Dwelling of the Lord. 3 He appointed also the King's Portion of his Substance, for the Burnt-offerings, to wit, for the morning and evening Burnt-offerings, and the Burnt-offerings for the Sabbaths, and for the New-moons, and for the set Feasts, as it is written in the Law of the Lord; *the People, it seems, being become so mean many of them, that they could not pay the Tax that was to be paid by them for the providing of the stated Sacrifices; wherefore the King supply'd what the others could not pay, out of his own Revenues.* 4 Moreover, he commanded the People that dwelt in Jerusalem, *that by their good Example the other parts of his Kingdom might be induc'd to do the like, viz. to give the Portion of the Priests, and the Levites, that they might be encourag'd in the Law of the Lord.* 5 And as soon as the Commandment came abroad *into other Parts,* the Children of Israel, *as explain'd v. 6.* brought in abundance the First-fruits of Corn, Wine, and Oyl, and Honey, and of all the Increase of the Field, and the Tithe of all things brought they in abundantly. 6 And * as for the Children of Israel as well as Judah, *even those of the ten Tribes that dwelt in the Cities of Judah,* they also brought in the Tithe of Oxen and Sheep, and the Tithe of Holy things, which were consecrated unto the Lord their God, and laid them, *viz. the Tithe of the Holy things, and the First-fruits of Corn and the like, by Heaps on account of their Abundance.* 7 In the third month they began to lay the Foun-

V.
Hezekiah gives
Orders about Sa-
crifices and Tithes.

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dation of the Heaps, *i. e.* to bring in their First-fruits, their Harvest being then begun, and finish'd them in the seventh month, when their Harvest ended. 8 And when Hezekiah and the Princes came and saw the Heaps, they blessed the Lord for giving them such Plenty, and blessed, *i. e.* commended his People Israel for discharging their Duty in paying their Tithes &c. and pray'd to God to reward them. 9 Then Hezekiah question'd with the Priests and the Levites concerning the Heaps, how they came to be still so great. 10 And Azariah the Chief or Highpriest, who was of the house of Zadok, answer'd him, and said, Since the People began to bring the Offerings into the House of the Lord, we have had enough to eat, and have left plenty: for the Lord hath blessed his People; and that which is left, is this great Store. 11 Then Hezekiah commanded to prepare more Chambers in the House of the Lord, for to lay up the Offerings and Tithes in store, and they prepar'd them, 12 and brought into them the Offerings and the Tithes, and the Dedicate things faithfully: over which Cononiah the Levite was Ruler, and Shimei his brother was the next. 13 And Jehiel, and Azariah, and Nathath, and Afahel, and Jerimoth, and Jozabad, and Eliel, and Ismachiah, and Mahath, and Benaiah, were Overseers under the hand of Cononiah and Shimei his brother, at the Commandment of Hezekiah the King, and Azariah the Ruler of the House of God, as being Highpriest. 14 And Kore the son of Imnah the Levite, the *Chief of the Guard at the Gate toward the East, was over the Free-will-offerings of God, to distribute the Oblations of the Lord to the Priests and Levites to whom they were given by God, and the most Holy things, *i. e.* the Cattle that were requisite for the daily Offerings, as also the Flour, Oil, Wine, &c. 15 And next him were Eden, and Miniamin, and Jeshua, and Shemaiah, Amariah, and Shechaniah in the Cities of the Priests, in their set Office to give to their Brethren that stay'd in their said Cities by Courses, whilst others came to officiate at the Temple; and they were to give a due Portion, as * to the Great or Elder so to the Small or Younger. 16 * Except such Children, as by their Genealogy of the Males which they carefully kept, appear'd to be three years old or upward: namely to their Males from three years old and upward, even unto every one that enters, *i. e.* might enter into the House of the Lord with their Fathers, when they came to wait in their Courses, there was allow'd at Jerusalem in the Temple his daily Portion, *i. e.* a due Portion for each Priest and Levite with his male Children that came along with him, for their Service in their respective Charges or Offices according to their Courses. 17 This was done both to such Priests and their male Children as were of Age to come into the Temple, according to the Genealogy kept of the Priests by the house of their Fathers; and to such Levites and their male Children as were likewise of Age to come into the Temple according to their Genealogy: and the

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the Levites from twenty years old and upward *were capable of Officiating* in their Charges by their Courses, according to the Appointment of David. 18 And the Officers mention'd v. 15. gave to the Levites in their several Cities in proportion to their several Families, according to the Genealogy or Register that was kept of all their little Ones, their Wives, and their Sons, and their Daughters, thro' all the Congregation: for in their set Office they sanctified themselves in Holiness, *i. e. the foresaid Officers v. 15. faithfully discharg'd their Office toward their Brethren the Levites.* 19 Also of the sons of Aaron the Priests which were in the Fields of the Suburbs of their Cities, in every several City, the Men that were express'd by name *afore v. 15.* were to give Portions to all the Males among the Priests that stay'd in their several Cities by their Courses, and to all, *viz. their Wives and Daughters as well as Sons, as v. 18.* that were reckon'd in the Genealogies, or put down in the Registers for that purpose, among the Levites. 20 And thus did Hezekiah throughout all Judah, and wrought that which was good and right and truth before the Lord his God. 21 And in every Work that he began in the Service of the House of God, and in the Law, and in the Commandments to seek his God, he did it with all his Heart, and prosper'd.

Chap. XXXII. After these things and the establishment thereof, Sennacherib King of Assyria came, and entred into Judah, and encamp'd against the fenced Cities, and thought to win them for himself. 2 And when Hezekiah saw that Sennacherib was come, and that he was purpos'd to fight against Jerusalem; 3 he took counsel with his Princes and his mighty Men, to stop the Waters of the Fountains, which were without the City: and they did help him. 4 So there was gather'd much People together, who stoppt all the Fountains, and the Brook that ran thro' the midst of the Land, saying, Why should the Kings of Assyria come, and find much Water? *i. e. Let us prevent their finding any Water as much as we can, forasmuch as this will be a great means to binder them from besieging the City at all, or at least from besieging it long.* 5 Also he strengthened himself, and built up all the Wall that was broken, and rais'd it up to the Towers, and another Wall without, and repair'd Millo in the City of David, and made Darts and Shields in abundance. 6 And he set Captains of War over the People, and gather'd them together to him in the street of the Gate of the City, and spake comfortably to them, saying, 7 Be strong and courageous, be not afraid nor dismay'd for the King of Assyria, nor for all the Multitude that is with him: for there be more with us, than with him, *viz. God and his heavenly Host of Angels.* 8 With him is only an Arm of Flesh or human Power or means, but with us is the Lord our God, to help us, and to fight our Battles. And the People rested themselves upon the words of Hezekiah.

VI.
Sennacherib's Army is destroy'd.

P A R A P H R A S E.

Hezekiah King of Judah. 9 After this did Sennacherib King of Assyria send his Servants to Jerusalem, (but he himself laid siege against Lachish, and all his Power with him,) unto Hezekiah King of Judah, and unto all Judah, that were at Jerusalem, saying, 10 Thus saith Sennacherib King of Assyria, Whereon do ye trust, that ye abide in the Siege in Jerusalem? 11 Doth not Hezekiah persuade you to give over your selves to dy by Famine and by Thirst, saying, The Lord our God shall deliver us out of the hand of the King of Assyria? 12 Hath not the same Hezekiah taken away his High-places, and his Altars, and commanded Judah and Jerusalem, saying, Ye shall worship before one Altar, and burn Incense upon it? 13 Know ye not what I and my Fathers have done unto all the People of other Lands? were the gods of the Nations of those Lands any ways able to deliver their Lands out of mine hand? 14 Who was there among all the gods of those Nations, that my Fathers utterly destroy'd, that could deliver his People out of mine hand, that your God should be able to deliver you out of mine hand? 15 Now therefore let not Hezekiah deceive you, nor persuade you on this manner, neither yet believe him: for no God of any Nation or Kingdom was able to deliver his People out of mine hand, and out of the hand of my Fathers: how much less shall your God deliver you out of mine hand? 16 And his Servants spake yet more against the Lord God, and against his servant Hezekiah. 17 He wrote also Letters to rail on the Lord God of Israel, and to speak against him, saying, As the gods of the Nations of other Lands have not deliver'd their People out of mine hand, so shall not the God of Hezekiah deliver his People out of mine hand. 18 Then they cried with a loud Voice in the Jews speech unto the People of Jerusalem that were on the Wall, to affright them, and to trouble them, that they might take the City. 19 And they spake against the God of Jerusalem, as against the gods of the People of the Earth which were the Work of the hands of Man. 20 And for this cause Hezekiah the King, and the Prophet Isaiah the son of Amoz pray'd and cry'd to Heaven. 21 And the Lord sent an Angel which cut off all the mighty Men of Valour, and the Leaders and Captains in the Camp of the King of Assyria: so he return'd with shame of Face to his own Land. And when he was come into the House of his god, they that came forth of his own Bowels, slew him there with the Sword. 22 Thus the Lord sav'd Hezekiah, and the Inhabitants of Jerusalem, from the hand of Sennacherib the King of Assyria, and from the hand of all other, and guided them on every side. 23 And many brought Gifts unto the Lord to Jerusalem, *whom they came to worship*, and Presents to Hezekiah King of Judah: so that he was magnified in the sight of all *the neighbouring Nations*, from thenceforth.

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24 In those days Hezekiah was sick to the death, and pray'd unto the Lord: and he, *i. e. the Lord* spake unto him *by the Propbet Isaiah* that he should recover, and he gave him a Sign. 25 But Hezekiah render'd not again, *i. e. behav'd not himself afterward toward God*, according to the Benefit done unto him, in restoring him from a Sickness mortal in it, and in delivering him from the Assyrians: for his Heart was lifted up by the shameful Retreat of the Assyrians, and the Embassy of the King of Babylon, and the Presents from other Princes, and the Fame he had got in the World; and out of this Pride of Heart he shew'd all his Riches &c. to the Babylonish Ambassadors, and perhaps began to slacken his Zeal for God's Glory, rather than increase it, and go on to rectify what was still amiss, or to improve further what he had reform'd; as he ought to have done in return to such extraordinary Mercies vouchsaf'd to him. Therefore there was Wrath upon him, and upon Judah and Jerusalem. 26 * But Hezekiah, like a good Man, presently upon his being reprov'd, humbled himself for the Pride of his Heart, (both he and the Inhabitants of Jerusalem,) so that the Wrath of the Lord came not upon them in the days of Hezekiah. 27 And Hezekiah had exceeding much Riches and Honour: and he made himself Treasuries for Silver, and for Gold, and for precious Stones, and for Spices, and for Shields, and for all manner of pleasant Jewels; 28 Storehouses also for the increase of Corn, and Wine, and Oyl; and Stalls for all manner of Beasts, and Cotes for Flocks. 29 Moreover, he provided him Cities, and Possessions of Flocks, and Herds in abundance: for God had given him Substance very much. 30 This same Hezekiah also stopt, as v. 4. the upper Water-course of Gihon, and brought it straight down to the West-side of the City of David. And Hezekiah prosper'd in all his Works. 31 Howbeit, in the Business of the Ambassadors of the Princes of Babylon, who sent unto him to enquire of the Wonder that was done in the Land, *viz. of the Shadow's going back on the Sundial*, God left him wholly to the Inclination of his own Heart to try him, *i. e. that Hezekiah might thereby have a tryal of the Corruption of his own Heart, when left to it self, and thereby that he might know All that was in his Heart, i. e. that there was a natural Pravity in his as well as other Men's Hearts; and that his Piety was not yet so great as to have wholly conquer'd or rooted it out, and consequently his Heart not so perfect and upright as he himself seem'd to have thought; and therefore he would still want as long as he liv'd, the continual Assistance of God's Grace to enable him to withstand the Corruption which was yet lurking in his Heart, and so was still and at the best to have but an humble and mean Opinion of his own Piety, and to behave himself in a most humble and thankful manner toward God, for all the good he was enabled to do.*

VII.
Of Hezekiah's
Sickness, and Pride
of Heart, and Hum-
ility on Re-
proof.

P A R A P H R A S E.

VIII.
Hezekiah's
Death.

32 Now the rest of the acts of Hezekiah, and his Goodness, behold, they are written in *the Book of the Vision or Prophecy of Isaiah the Prophet, the son of Amoz*, and in the Book of the Kings of Judah and Israel. 33 And Hezekiah slept with his Fathers, and they buried him in the chiefest of the Sepulchers of the sons of David: * thus all Judah and the Inhabitants of Jerusalem did him *special Honour at his Death, in testimony of their high Esteem for his Memory.*

S E C T I O N X I V .

An Account of the Reigns of Manasseh and Amon: Which takes up Chap. XXXII. ult. — XXXIII. 1.

Ap. I. 8.
Manasseh's
Reign.

And Manasseh his son reign'd in his stead. Chap. XXXIII. Manasseh was twelve years old when he began to reign, and he reign'd fifty and five years in Jerusalem: 2 but did that which was evil in the sight of the Lord, like unto the Abominations of the Heathen, whom the Lord had cast out before the Children of Israel. 3 For he built again the High-places which Hezekiah his father had broken down, and he rear'd up Altars for Baalim, and made Groves, and worshipp'd all the Host of Heaven, and serv'd them. 4 Also he built Altars in the House of the Lord, whereof the Lord had said, In Jerusalem shall my Name be for ever. 5 And he built Altars for all the Host of Heaven, in the two Courts of the House of the Lord. 6 And he caus'd his Children to pass thro' the Fire in the Valley of the son of Hinnom: also he observ'd Times, and us'd Incantments, and us'd Witchcraft, and dealt with a familiar Spirit, and with Wizards: he wrought much evil in the sight of the Lord, to provoke him to anger. 7 And he set a carv'd Image, (the Idol which he had made,) in the House of God, of which God had said to David, and to Solomon his son, In this House, and in Jerusalem, which I have chosen before all the Tribes of Israel, will I put my Name for ever. 8 Neither will I any more remove the foot of Israel from out of the Land which I have appointed for your Fathers; so that they will take heed to do all that I have commanded them, according to the whole Law, and the Statutes and the Ordinances by the hand of Moses. 9 So Manasseh made Judah and the Inhabitants of Jerusalem to err, and to do worse than the Heathen, whom the Lord had destroy'd before the Children of Israel. 10 And the Lord spake to Manasseh, and to his People: but they would not hearken. 11 Wherefore the Lord brought upon them the Captains of the Host of the King of Assyria, which took Manasseh among the Thorns *where he had hid himself, after his Forces were beaten or Jerusalem taken*, and bound him with Fetters, and carried him to Babylon. 12 And when he was in Affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers,

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13 and pray'd unto him, and he was entreated of him, and heard his Supplication, and brought him again to Jerusalem into his Kingdom. Then Manasseh knew that the Lord he was God. 14 Now after this, he built a Wall without the City of David, on the West-side of Gihon, in the Valley, even to the entering in at the Fish-gate, and compass'd about Ophel, and rais'd it up a very great Height, and put Captains of War in all the fenced Cities of Judah. 15 And he took away the strange gods, and the Idol out of the House of the Lord, and all the Altars that he had built in the Mount of the House of the Lord, and in Jerusalem, and cast them out of the City. 16 And he repair'd the Altar of the Lord, and sacrific'd thereon Peace-offerings, and Thank-offerings, and commanded Judah to serve the Lord God of Israel. 17 Nevertheless, the People did sacrifice still in the High-places, yet unto the Lord their God only. 18 Now the rest of the acts of Manasseh, and his Prayer unto his God, and the words of the Seers that spake to him in the name of the Lord God of Israel, behold, they are written in the Book of the Kings of Israel. 19 His Prayer also, and how God was intreated of him, and all his Sin, and his Trespas, and the Places wherein he built High-places, and set up Groves and graven Images before he was humbled: behold, they are written among the Sayings of the Seers. 20 So Manasseh slept with his Fathers, and they buried him in his own House.

And Amon his son reign'd in his stead. 21 Amon was two and twenty years old when he began to reign, and reign'd two years in Jerusalem. 22 But he did that which was evil in the sight of the Lord, as did Manasseh his father: for Amon sacrific'd unto all the carv'd Images, which Manasseh his father had made, and serv'd them; 23 and humbled not himself before the Lord, as Manasseh his father had humbled himself; but Amon trespassed more and more. 24 And his Servants conspir'd against him, and slew him in his own House. 25 But the People of the Land slew all them that had conspir'd against King Amon.

II.
Amon's Reign,

S E C T I O N X V.

*An Account of Josiah's Reign: Which takes up Chap. XXXIII. ult.
— XXXV. ult.*

And the People of the Land made Josiah his son King in his stead. Chap. XXXIV. Josiah was eight years old when he began to reign, and he reign'd in Jerusalem one and thirty years. 2 And he did that which was right in the sight of the Lord; and walk'd in the ways of David his father, and declin'd neither to the right hand, nor to the left. 3 For in the eighth year of his Reign, and so but sixteenth of his Age, while he was thus young, he began to seek after the God of David his father: and in the twelfth year of his Reign and twentieth of his Life, he began

I.
Josiah begins to
reign, & reform
what was amiss.

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to purge Judah and Jerusalem from the High-places, and the Groves, and the carv'd Images, and the molten Images. 4 And they brake down the Altars of Baalim in his presence; and the Images that were on high above them, he cut down, and the Groves, and the carv'd Images, and the molten Images he brake in pieces, and made Dust of them, and strow'd it upon the Graves of them that had sacrific'd unto them. 5 And he burnt the Bones of the Priests upon their Altars, and cleans'd Judah and Jerusalem. 6 And so did he in the Cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali, *the King of Assyria having given him, as seems, the Government of what was the Kingdom of Israel. And they thus broke down the Idol Images, &c. with their Mattocks and other like Instruments round about, or all over the land of Israel and Judah.* 7 And when he had broken down the Altars, and the Groves, and had beaten the graven Images into Powder, and cut down all the Idols throughout all the land of Israel, he return'd to Jerusalem.

II.
Orders are taken
for the Repair of
the Temple.

8 Now in the eighteenth year of his Reign, when he had purg'd the Land, and the House, he sent Shaphan the son of Azaliah, and Maaseiah the Governor of the City, and Joah the son of Joahaz the Recorder, to repair the House of the Lord his God. 9 And when they came to Hilkiah the Highpriest, they, *i. e. the Levites which had the Care of Keeping it, deliver'd to Shaphan and the others mention'd v. 8.* the Mony that was brought into the House of God, which the Levites that kept the Doors had gather'd of the hand of Manasseh and Ephraim, and of all the Remnant of Israel, and of all Judah, and Benjamin, and * of them that dwelt at Jerusalem. 10 And they, *i. e. Shaphan &c.* put it in the hand of the Workmen, that had the Oversight of the House of the Lord, and they gave it to the Workmen that wrought in the House of the Lord, to repair and mend the House: 11 even to the Artificers and Builders gave they it, to buy hewn Stone, and Timber for Couplings, and to floor the Houses, which the Kings of Judah had destroy'd. 12 And the Men did the Work faithfully: and the Overseers of them were Jahath, and Obadiah, the Levites, of the sons of Merari; and Zechariah, and Meshullam, of the sons of the Kohathites, to set it forward; and other of the Levites, all that * were skill'd in Instruments of Musick. 13 Also they were over the Bearers of Burdens, and were Overseers of all that wrought the Work in any manner of Service: and of the Levites there were Scribes, and Officers, and Gate-guards.

III.
A Book of the
Law is found.

14 And when they brought out the Mony that was brought into the House of the Lord, Hilkiah the Highpriest had found a Book of the Law of the Lord, *viz. of the Law given by Moses.* 15 And Hilkiah answer'd and said to Shaphan the Scribe, I have found the Book of the Law in the House of the Lord. And Hilkiah deliver'd the Book to Shaphan: 16 and Shaphan carried the Book to the King, and brought the

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the King word back again, saying, All that was committed to thy Servants, they * have done. 17 And they have gather'd together the Money that was found in the House of the Lord, and have deliver'd it into the hand of the Overseers, and to the hand of the Workmen. 18 Then Shaphan the Scribe told the King, saying, Hilkiash the Priest hath given me a Book. And Shaphan read it before the King. 19 And it came to pass when the King had heard the Words of the Law, that he rent his Clothes. 20 And the King commanded Hilkiash, and Ahikam the son of Shaphan, and Abdon the son of Micah, and Shaphan the Scribe, and Afsaiah a Servant of the Kings, saying, 21 Go, enquire of the Lord for me, and for them that are left in Israel, and in Judah, concerning the words of the Book that is found: for great is the Wrath of the Lord that is pour'd out upon us, because our Fathers have not kept the Word of the Lord, to do after all that is written in this Book. 22 And Hilkiash, and they that the King had appointed, went to Huldah the Prophetess, the Wife of Shallum the son of Tikvath, the son of Hasrah, Keeper-of the Ward-robe; (now she dwelt in Jerusalem in the College,) and they spake to her to that Effect. 23 And she answer'd them, Thus saith the Lord God of Israel, Tell ye the Man that sent you to me, 24 Thus saith the Lord, Behold, I will bring evil upon this Place, and upon the Inhabitants thereof, even all the Curses that are written in the Book which they have read before the King of Judah: 25 because they have forsaken me, and have burn'd Incense unto Other gods, that they might provoke me to anger with all the Works of their Hands; therefore my Wrath shall be pour'd out upon this Place, and shall not be quench'd. 26 And as for the King of Judah, who sent you to enquire of the Lord, so shall ye say unto him, Thus saith the Lord God of Israel concerning the Words which thou hast heard, 27 Because thine Heart was tender, and thou didst humble thy self before God, when thou heardest his Words against this Place, and against the Inhabitants thereof, and humbledst thy self before me, and didst rend thy Clothes, and weep before me; I have even heard thee also, saith the Lord. 28 Behold, I will gather thee to thy Fathers, and thou shalt be gather'd to thy Grave in peace, neither shall thine eyes see all the Evil that I will bring upon this Place, and upon the Inhabitants of the same. So they brought the King word again.

29 Then the King sent, and gather'd together all the Elders of Judah and Jerusalem. 30 And the King went up into the House of the Lord, and all the Men of Judah, and the Inhabitants of Jerusalem, and the Priests, and the Levites, and all the People great and small: and he read in their ears all the Words of the Book of the Covenant that was found in the House of the Lord. 31 And the King stood in his Place, and made a Covenant before the Lord, to walk after the Lord, and to

IV.
The Law is read
to the People.

P A R A P H R A S E.

keep his Commandments and his Testimonies and his Statutes, with all his Heart and with all his Soul, to perform the Words of the Covenant which are written in this Book. 32 And he caus'd *by his Example and Authority* all that were present in Jerusalem and Benjamin to stand to it. And the Inhabitants of Jerusalem did according to the Covenant of God, the God of their fathers. 33 And Josiah took away all the Abominations out of all the Countries that pertain'd to the Children of Israel, and made *or order'd by his Edicts* all *Israelites* that were present *or then remaining in the land of Israel* to serve, * even to serve the Lord their God. And all his days they departed not from following the Lord, the God of their fathers.

v.
The Passover
is kept.

Chap. XXXV. Moreover *in the eighteenth year of his Reign, as v. 19.* Josiah kept a Passover unto the Lord in Jerusalem: and they kill'd the Passover on the fourteenth day of the first month. 2 And he set the Priests in their Charges, and encourag'd them to the Service of the House of the Lord, 3 and said unto the Levites, that taught all Israel, and which were holy *or dedicated to the service of the Lord*, Put the Holy Ark, *which has been remov'd for to repair the most Holy Place, in the said Part of the House again,* which Solomon the son of David King of Israel did build; * it is not a Burden upon your Shoulders, *viz. to be carried from place to place as formerly, but to remain settled in the most Holy Place: ye are to serve now the Lord your God in other respects,* and to perform the Divine Service appointed at the Passover for his People Israel. 4 And prepare your selves by the Houses of your Fathers, after your Courses, according to the Writing of David King of Israel, and according to the Writing of Solomon his son. 5 And stand in the Holy Place according to the Divisions of the Families of the Fathers of your Brethren the People, and after the Division of the Families of the Levites. 6 So kill the Passover, and sanctify your selves, and prepare your Brethren, that they may do according to the Word of the Lord, by the hand of Moses. 7 And Josiah gave to the People, of the Flock, Lambs and Kids, all for the Passover-offerings, for all that were present, to the number of thirty thousand, and three thousand Bullocks: these were of the King's Substance *or own Cattle*. 8 And his Princes gave willingly unto the People, to the Priests and to the Levites: Hilkiah, and Zechariah, and Jehiel, Rulers of the House of God, gave unto the Priests for the Passover-offerings, two thousand and six hundred small Cattle, *i. e. Lambs and Kids*, and three hundred Oxen. 9 Conaniah also, and Shemaiah, and Nethaneel, his Brethren, and Hashabiah, and Jeiel, and Jozabad, Chief of the Levites, gave unto the Levites for Passover-offerings five thousand small Cattle, and five hundred Oxen. 10 So the Service was prepar'd, and the Priests stood in their Place, and the Levites in their Courses, according to the King's Commandment. 11 And they

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they kill'd the Passover, and the Priests sprinkled the Blood from their hands, and the Levites slay'd them. 12 And they * dispatch'd the Burnt-offerings *as fast as could be*, that they might give *the Paschal Lambs one to every Family*, according to the Divisions of the Families of the People, to offer unto the Lord *first, and then to eat it*, as it is written in the Book of Moses: * namely so did they with the Oxen *that were for Burnt-offerings, dispatching the said Burnt-offerings as fast as they could, that they might have time enough for offering the Paschal Lambs, which was the peculiar Offering of that day.* 13 And they roasted the Passover with Fire, according to the Ordinance: but the other holy Offerings * boil'd they in Pots and in Caldrons, and in Pans, and divided them speedily among all the People. 14 And afterward they made ready for themselves, and for the Priests: because the Priests the sons of Aaron were busied in offering of Burnt-offerings and the Fat until night; therefore the Levites prepar'd for themselves, and for the Priests the sons of Aaron. 15 And the Singers the sons of Asaph were in their place, *singing while the said Offerings were offer'd*, according to the Commandment of David, and Asaph, and Heman, and Jeduthun the King's Seer; and the Gate-guards waited at every Gate; they might not depart from their *several Service*; * therefore their Brethren *some of the other Levites* prepar'd for them. 16 So all the Service of the Lord was prepar'd the same day, to keep the Passover, and to offer Burnt-offerings upon the Altar of the Lord, according to the Commandment of King Josiah. 17 And the Children of Israel that were present, kept the Passover at that time, and the Feast of unleaven'd Bread seven days. 18 And there was no Passover like to that kept in Israel, from the days of Samuel the Prophet, neither did all the Kings of Israel keep such a Passover as Josiah kept, and the Priests, and the Levites, and all Judah and Israel that were present, and the Inhabitants of Jerusalem. 19 In the eighteenth year of the Reign of Josiah, was this Passover kept.

20 After all this, when Josiah had prepar'd the Temple, Necho King of Egypt came up to fight against Carchemish by Euphrates, *and belonging to the King of Assyria.* And Josiah, *being probably not only in league with the King of Assyria, but also made by him Governor of what had been the Kingdom of Israel, and was conquer'd by the Assyrians, here-* upon (g) went out against him. 21 But he sent Ambassadors to him,

VI.
Josiah is slain.

A N N O T A T.

(g) As for the Common Notion, that *Josiah* engag'd in this Fight, *without just Cause*, and so *Rashly*, Dean Prideaux has well observ'd, that this Opinion is not only *unworthy of so religious a Prince*, but also taken from the *Apocryphal* Writer of the first Book of *Esdras*, who *deserves no Regard*, as to what he says Chap. 1. 28. that *Josias* undertook to fight with Necho, *not Regarding the words of the Prophet Jeremy, spoken by the mouth of the Lord.* For it is altogether unlikely, that *Josias* was forbid to fight by the Prophet *Jeremy*, No such thing being

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saying, What have I to do with thee, thou King of Judah? I come not against thee this day, but against the House of the King of Assyria, wherewith I have War: for God, *which being Elobim in the Original may be understood of the False gods of the Egyptians as well as of the true God, tho' Necho would have him understand it of the true God or the God of Israel*, commanded me to make haste or *this Expedition*: forbear thee from *striving with God, who is with me, that he destroy thee not. 22 Nevertheless Josiah would not turn his face from him, but disguis'd himself that he might fight with him, *and not be known to be the King of Judah*, and hearken'd not unto the words of Necho, *as justly infering them to come only from the Mouth or Oracle of some false Egyptian god, not from the true God with whom or whose Prophets Necho had never consulted*, and came to fight in the valley of Megiddo. 23 And the Archers shot at King Josiah, *be appearing likely as a great Commander, tho' not as King*: and the King said to his Servants, Have me away, for I am sore wounded. 24 His Servants therefore took him out of that Chariot *be fought in*, and put him in *another Chariot that he had to attend him, *and was fitter for Expedition as it seems than for to fight*; and they brought him to Jerusalem, and he died, and was buried in one of the Sepulchers of his fathers: and all Judah and Jerusalem mourn'd for Josiah. 25 And Jeremiah lamented for Josiah, and all the Singing-men and the Singing-women spake of Josiah in their Lamentations to this day, and made them an Ordinance in Israel *to keep up an yearly Lamentation on that day in remembrance of that fatal Stroke, after which they never saw any good days as long as the Kingdom of Judah lasted*: and behold, they, *i. e. the Lamentations here mention'd, made for Josiah* are written in the Book of Lamentations *different from that of Jeremiah and now lost*. 26 Now the rest of the acts of Josiah, and his Goodness, according to that which was written in the Law of the Lord, 27 and his deeds first and last, behold they are written in the Book of the Kings of Israel and Judah.

A N N O T A T.

being taken notice of by *Jeremy*, or any Canonical Writer of Old Testament. The Writer of the foresaid Book of *Esdras* misunderstanding what *Necho* says v. 21. and what is again said v. 22. as if by *God* there mention'd was the *True God*, therefore could not suppose any other Prophet to have deliver'd the said Words from *God*, but *Jeremy*, he being then the Only or Chief true Prophet of *God*. The Truth of the matter is, that *Josias*, as being an *Homager* to the King of *Babylon*, was thereby bound by Oath to oppose all the Enemies of the King of *Babylon*; and so his Duty to *God*, in order to keep the said Oath, made it necessary for *Josias* to fight the King of *Egypt*. His losing his Life thereby is no good Argument, that he displeas'd *God* thereby; but only that *God* saw fit to take him hence, as he was thus discharging his Duty to the hazard of his Life, the Time for the Destruction of *Jerusalem* now hastning on, which *God* had Graciously promis'd *Josiah*, that he should not live to see, as Chap. 34. 28.

S E C T.

P A R A P H R A S E.

S E C T I O N X V I.

An Account of the Reigns of Jehoahaz, Jehoiakim, Jehoiachin, and Zedekiah: As also of the taking Jerufalem, and burning the Temple; and of the Release of the Babylonish Captivity by Cyrus: Which takes up this last Chap. of this Book.

Chap. XXXVI. Then the People of the Land took Jehoahaz the son of Josiah, and made him King in his father's stead in Jerufalem. 2 Jehoahaz was twenty and three years old when he began to reign, and he reign'd three months in Jerufalem. 3 And the King of Egypt put him down at Jerufalem, and condemn'd the Land in an hundred talents of Silver, and a talent of Gold. 4 And the King of Egypt made Eliakim his Brother, King over Judah and Jerufalem, and turn'd his name to Jehoiakim. And Necho took Jehoahaz his brother, and carried him to Egypt.

I.
Jehoahaz's
Reign,

5 Jehoiakim was twenty and five years old, when he began to reign, and he reign'd eleven years in Jerufalem: and he did that which was evil in the sight of the Lord his God. 6 Against him came up Nebuchadnezzar King of Babylon, and bound him in fetters to carry him to Babylon. 7 Nebuchadnezzar also carried of the Vessels of the House of the Lord to Babylon, and put them in his Temple at Babylon. 8 Now the rest of the acts of Jehoiakim, and his Abominations which he did, and that *Conspiracy* which was found or discover'd at last to be in him, to throw off his Subjection to the King of Babylon, behold, they are written in the Book of the Kings of Israel and Judah.

II.
Jehoiakim's
Reign.

And Jehoiachin his son reign'd in his stead. 9 Jehoiachin was eighteen (b) years old when he began to reign, and he reign'd three months and ten days in Jerufalem, and he did that which was evil in the sight of the Lord. 10 And when the year was expir'd, King Nebuchadnezzar sent and brought him to Babylon, with the goodly Vessels of the House of the Lord, and made Zedekiah his (i) father's brother King over Judah and Jerufalem. 11 Zedekiah was one and twenty years old when he began to reign, and reign'd eleven years in Jerufalem. 12 And he did that which was evil in the sight of the Lord his God, and humbled not himself before Jeremiah the Prophet, speaking from the mouth of the Lord. 13 And he also rebell'd against King Nebuchadnezzar, who had made him swear by God *that he would be true and faithful to him*: but he stiffen'd his Neck, and hardned his Heart from turning unto the Lord God of Israel, and so had no regard to the Oath he had made to Nebuchadnezzar. 14 Moreover, all the Chief of

III.
The Reigns of
Jehoiachin, and
Zedekiah, &c.

A N N O T A T.

(b) So it is read, and not *eight* years, in the Alex. Copy of the Septuagint, and in Syr. and Arab. Versions; and 'tis doubtless the true Orig. Reading, being universally confirm'd by 2 Kings 24. 18.

(i) So it is in the Septuagint, Vulg. Lat. and Syr. Versions, as well as in 2 Kings 24. 17. so that it is doubtless the true Orig. Reading.

the

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the Priests, and the People transgress'd very much, after all the Abominations of the Heathen, and polluted the House of the Lord which he had hallow'd in Jerusalem. 15 And the Lord God of their fathers sent to them by his Messengers, rising up betimes, and sending them, *i. e. sending them out of his Fatherly Care of, and Affection to them, and time enough for them to have prevented the Mischiefs that beset them for their Sins: which he did,* because he had Compassion on his People, and on his Dwelling-place at Jerusalem: 16 but they mocked the Messengers of God, and despis'd his Words, and misus'd his Prophets, until the Wrath of the Lord rose against his People, *so as to decree the Destruction of them, and his Temple too at Jerusalem,* and so till there was no Remedy, *there being no hope of their Repenting.* 17 Therefore he brought upon them the King of the Chaldees, who slew their young Men with the Sword, in the House of their Sanctuary, and had no Compassion upon young Man or Maiden, old Man, or him that stoop'd for Age: he gave them all into his hand. 18 And all the Vessels of the House of God, great and small, and the Treasures of the House of the Lord, and the Treasures of the King, and of his Princes; all these he brought to Babylon. 19 And they burnt the House of God, and brake down the Wall of Jerusalem, and burnt all the Palaces thereof with Fire, and destroy'd, *i. e. burnt or carried away* all the goodly Vessels thereof. 20 And them that had escap'd from the Sword, carried he away to Babylon: where they were Servants to him and his sons, until the Reign of the Kingdom of Persia. 21 *And this Captivity continu'd so long, in a special manner to fulfil the Word of the Lord by the mouth of Jeremiah, who had foretold them they should be so long Captive, particularly for their Sin in not observing the Sabbatical years, or letting their Land rest from Plowing and Sowing every seventh year, as the Law requir'd: therefore they should continue in Captivity, until the Land had enjoy'd her Sabbaths so often as she should have done: for as long as they were in Captivity, she, i. e. their Land lay desolate or untill'd at least most of it, and so she kept Sabbath so long as to fulfil threescore and ten years; the Days of which likely amounted to so many Sabbatical years as the Jews had neglected.*

IV.
Cyrus puts an End
to the Jewish Ca-
ptivity in Babylon,
&c.

22 Now in the (k) first year of Cyrus King of Persia, (that the Word of the Lord spoken by the mouth of Jeremiah might be accomplish'd,) the Lord stirr'd up the Spirit of Cyrus King of Persia, that he made a Proclamation throughout all his Kingdom, and put it also in Writing, saying, 23 Thus saith Cyrus King of Persia, All the Kingdoms of the Earth hath the Lord God of Heaven given me, and he hath charg'd me to build him an House in Jerusalem, which is in Judah: who is there among you of all his People? the Lord his God be with him, and let him go up.

A N N O T A T.

(k) These two last Verses of Chronicles are the very same with the two first Verses of Ezra, and the beginning of the third Verse. Some think this to have been occasion'd only thro' the Heedlessness of some Transcriber. But it is suppos'd more probably and judiciously by others, that it was Originally penn'd so by Ezra himself, it being an ancient way of Writing, for an Author to conclude One Book, and begin the Next with the same Words, as is to be seen in Polybius and Others.

THE

Preface to E Z R A.

THAT this Book was writ by the Person whose Name it bears, as it is an Opinion generally receiv'd, so is there no good Objection against it. The Whole Book of Ezra, writ by Him, whose Name it bears; and the Weakness of the Objections thereto shewn. Bishop Patrick observes that *Huetius* was of Opinion, that *Ezra* did not write the first Six Chapters of this Book, but some other Person, forasmuch as the Writer speaks of himself as being at *Jerusalem* in the Reign of *Darius*, whereas *Ezra* did not come to *Jerusalem* till the Reign of *Artaxerxes* that reign'd some time after *Darius*, and was surnam'd *Longimanus*. The Place cited by the Bishop as a Proof of the Writers speaking of himself as at *Jerusalem* in the Reign of *Darius* is, Chap. V. 3, 4, 9. But there is Nothing in v. 3 or 9 that proves any such thing: the Pronoun *We* v. 9. plainly refers to *Tatnai* and *Shethar-boznai* &c. that writ the Letter there mention'd to *Darius*. And whereas v. 4. begins thus: *Then said We unto them after this manner, What are the Names* &c. it is evident by comparing v. 4. with v. 10. that *We* in v. 4. refers to the same Persons that *We* does v. 10. For v. 10. contains only an Account in the Letter writ to *Darius* of what *Tatnai* &c. had done v. 4. For thus v. 10. begins, *We ask'd their Names also* &c. agreeably to what is said v. 4. *Then said We unto them—What are the Names* &c. Now it is evident that *We* v. 10. (as well as v. 9.) refers to *Tatnai* &c. who writ the Letter to *Darius*; and consequently so must *We* also v. 4. supposing it to be the true Reading. But the Truth of the Matter is, that *We* in v. 4. is a False Reading. This is sufficiently evident to a judicious Reader; for the said *We* plainly spoils the Sense, and makes it Downright Nonsense with respect to the Context. And this methinks should have been Enough to have kept *Huetius* from founding an Argument on a Text so evidently corrupted; and Bishop Patrick from mentioning *Huetius's* Opinion, unless it had been to Refute it. But 'tis not unlikely that *Huetius* as well as

A

Bishop



Bishop *Patrick* was so much Over-sway'd with a mistaken Zeal for the *Uncorruptness* of the Present Reading of the Hebrew Bible, that they car'd not Either of 'em to take Notice of what would so plainly prove the Contrary; or at least *Huetius* (as being I suppose the same that was Bishop of *Soissons* in *France*) was by his Popish Religion oblig'd Not to find Fault with the Vulgar Latin Version, which follows here the Corrupt Reading of the present Hebrew Bibles. Whereas had the two foremention'd Bishops Consulted the Old Versions viz. *Greek*, *Syriac* and *Arabick*, they would have found that the Translators thereof read in the Copies of the Hebrew Bible used by them the Verb in the *third*, not *first*, Person, and consequently All render the Beginning of this V. 5. Not *Then said We*, but *Then said They*. Upon the Whole therefore, there is no good Reason to *reject* the general Opinion in this Case, but *agreeably* thereto to look on the *Whole Book* that goes under his Name, to have been written by *Ezra*.

E Z R A.

E Z R A.

PARAPHRASE.

SECTION LX.

Containing an Account of the *Jews that first return'd* out of the *Babylonish Captivity* into *Judea*; and what befell them from their Return under *Cyrus*, to the second year of *Darius* King of *Persia*. Which Particulars take up the *four first Chapters*.

Chap. I. **N**OW in the first year of *Cyrus* King of *Persia* *becoming Emperor over Babylon and Media as well as Persia*, that the word of the Lord by the Mouth of *Jeremiah* (a) *Who had foretold that at seventy years end the Babylonish Captivity should cease, and the Jews have Liberty to return into their own Country &c.* might be fulfill'd, the Lord stirred up the Spirit of *Cyrus* King of *Persia*, *probably by Daniel the Prophet who was in great Favour with him and Power, Dan. 6. ult.* that he made a Proclamation throughout all his Kingdom, and put it also in writing, saying, 2 Thus saith *Cyrus* King of *Persia*, the Lord God of Heaven hath given me all the Kingdoms of the Earth, *i.e. those large Dominions which the Assyrians and Babylonians had afore enjoy'd; which that they were given him by the God of Israel or Heaven Daniel doubtless shew'd Cyrus from foregoing Prophecies, (b) as also what follows viz.* and he has charg'd me to build him an House at *Jerusalem*, which is in *Judah*. 3 Who is there among you of all his People *i.e. of Israel or the Ten tribes as well as of Judah and Benjamin, the former as well as latter being now all under his Subjection or within his Dominions: Who is there that is willing to return to his own Country:* His God be with him, and let him go up to *Jerusalem*, which is in *Judah*, and help build the House of the Lord God of *Israel*, (He is the only true God or God above all) which is * to be rebuilt in *Jerusalem*. 4 And whosoever desires to go, and only remains in any place of my Empire where he sojourns at present only because he has not wherewithal to undertake such a journey, let the Men of his place *i.e. my Officers there* help him with Silver and with Gold, and with goods, and with beasts, besides the free.

(a) *Jerem. 25. 12. and 29. 10.* (b) *Isai. 44. ult and 45. 13.*

will-offering for the House of God that is * to be in Jerusalem, *which the Richer Jews shall make for to assist their Brethren therein, tho' they care not to stir at least yet themselves from Babylon, or other places of my Dominions where they are Well Settled.* 5 Then rose up the chief of the Fathers of Judah and Benjamin, and several of the other Tribes, and the Priests and the Levites, with all them whose Spirit God had raised or encourag'd to go up notwithstanding the several Difficulties they plainly saw they were to encounter to build the House of the Lord which is in Jerusalem. 6 And all they that were about them viz. their Neighbours and the Officers of the King in the several places where they dwelt as v. 4, *turnish'd them with vessels of Silver, with Gold, with Goods, and with Beasts, and with precious things, besides all that was willingly offered. 7 Also Cyrus the King brought forth the Vessels of the House of the Lord, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the House of his Gods. 8 Even those did Cyrus King of Persia bring forth by the Hand of Mithredath the Treasurer, and numbered them unto Sheshbazzar, otherwise call'd Zorobabel the Prince, or he that was made Governour of the Captives that return'd to Judah. 9 And this is the number of them: thirty chargers of Gold, a thousand chargers of Silver, nine and twenty Knives. 10 Thirty Basons of Gold, Silver Basons of a second Sort four hundred and ten, and other smaller Vessels * by Thousands, viz. two thousand nine hundred and one. 11 So all the Vessels of Gold and of Silver were five thousand and four hundred. All these did Sheshbazzar bring up with them of the captivity, that were brought up from Babylon unto Jerusalem.

II.

Chap. II. Now these are the Children of Israel i. e. of all the twelve Tribes which (or whose Ancestors) formerly dwell in the Land of Israel The Number of the People that return. here call'd the Province viz. of Judea, as being made a Province of the Kingdom of Babylon upon the Captivity of the People of the Kingdom of Judah by Nebuchadnezzar: These I say are the Jews or Israelites, that went up out of the Captivity, who were most of them the Children of those who had been carried away, whom Nebuchadnezzar the King of Babylon, had carried away unto Babylon, and came again unto Jerusalem and Judah, every one unto his City. 2 Which came with Zerubbabel who was the Prince as Chap. 1. 8. or Leader in chief of them that return'd now to Judea: and the other chief Persons were Jeshua the High-Priest, (c) Nehemiah, Seraiah, Reelaiah, Morde-

(c) It is not likely for many Reasons, that the Nehemiah and Mordecai here mention'd, were the same with that Nehemiah which writ the following Book, or with that Mordecai who was Uncle to Esther, and most probably writ the Book of Esther.

PARAPHRASE.

cai, Bilshan, Mispar, Bigvai, Rehum, Baanah. *I say the number of the Men of the People of Israel, that went up to Judea, with Zerubbabel and those other chief Persons aforementioned, was as follows:*

3 The Children of Parosh, two thousand an hundred seventy and two. 4 The Children of Shephatiah, three hundred seventy and two. 5 The Children of Arah, seven hundred seventy and five. 6 The Children of Pahath-moab, **namely such as were of the Children of Jeshua and Joab, two Sons as it seems of Pahath-moab* two thousand eight hundred and twelve. 7 The Children of Elam a thousand two hundred fifty and four. 8 The Children of Zattu, nine hundred forty and five. 9 The Children of Zaccai, seven hundred and threescore. 10 The Children of Bani, six hundred forty and two. 11 The Children of Bebai, six hundred twenty and three. 12 The Children of Azgad, a thousand two hundred twenty and two. 13 The Children of Adonikam, six hundred sixty and six. 14 The Children of Bigvai, two thousand fifty and six. 15 The Children of Adin, four hundred fifty and four. 16 The Children of Ater of Hezekiah, ninety and eight. 17 The Children of Bezai, three hundred twenty and three. 18 The Children of Jora, an hundred and twelve. 19 The Children of Hashum, two hundred twenty and three. 20 The Children of Gibbar *or Gibeon i. e. such as were Citizens of that City formerly or descended of them*, ninety and five. 21 The Children of Beth-lehem, an hundred twenty and three. 22 The Men of Netophah, fifty and six. 23 The Men of Anathoth, an hundred twenty and eight. 24 The Children of Azmaveth, forty and two. 25 The Children of Kirjath-arim, Chephirah, and Beeroth, seven hundred and forty and three. 26 The Children of Ramah and Gaba, six hundred twenty and one. 27 The Men of Michmas, an hundred twenty and two. 28 The Men of Beth-el and Ai, two hundred twenty and three. 29 The Children of Nebo, fifty and two. 30 The Children of Magbish, an hundred fifty and six. 31 The Children of the other Elam *besides that mention'd afore v. 7.* a thousand two hundred fifty and four. 32 The Children of Harim, three hundred and twenty. 33 The Children of Lod, Hadid, and Ono, seven hundred twenty and five. 34 The Children of Jericho, three hundred forty and five. 35 The Children of Senaah, three thousand and six hundred and thirty.

36 The number of the Priests that return'd was as follows: the Children of Jedaiah of the House of Jeshua, nine hundred seventy and three. 37 The Children of Immer, a thousand fifty and two. 38 The Children of Pashur, a thousand two hundred forty and seven. 39 The Children of Harim, a thousand and seventeen.

III.
The number
of the Priests
and Levites
that return'd.

40 The

PARAPHRASE.

40 The number of the ordinary Levites, or Levites that were not Priests was as follows: the Children of Jeshua and Kadmiel, of the Children of Hodaviah, seventy and four. 41 The fingers: the Children of Asaph, an hundred twenty and eight. 42 The Children of the * Gate-keepers: the Children of Shallum, the Children of Ater, the Children of Talmon, the Children of Akkub, the Children of Hatita, the Children of Shobai, in all, an hundred thirty and nine.

IV. The Number of the Nethinims &c. that return'd. 43 The Nethinims that return'd were such as follows: The Children of Ziha, the Children of Hasupha, the Children of Tab-baoth. 44 The Children of Keros, the Children of Siaha, the Children of Padon. 45 The Children of Lebanah, the Children of Hagabah, the Children of Akkub. 46 The Children of Hagab, the Children of Shalmal, the Children of Hanan. 47 The Children of Giddel, the Children of Gahar, the Children of Reaiah. 48 The Children of Rezin, the Children of Nekoda, the Children of Gazzam. 49 The Children of Uzza, the Children of Paseah, the Children of Besai, 50 The Children of Asnah, the Children of Mehunim, the Children of Nephusim. 51 The Children of Bakbuk, the Children of Hakupha, the Children of Harhur. 52 The Children of Bazluth, the Children of Mehida, the Children of Harsha. 53 The Children of Barkos, the Children of Sifera, the Children of Thamah. 54 The Children of Neziah, the Children of Hatipha. 55 The Children of Solomons Servants i. e. of such Canaanites as delivered themselves up to Solomon, and had the like Employment about the Temple as the Nethinims had, were these: The Children of Sotai, the Children of Sophereth, the Children of Peruda. 56 The Children of Jaalah, the Children of Darkon, the Children of Giddel. 57 The Children of Shephatiah, the Children of Hattil, the Children of Pochereth of Zebaim, the Children of Ami. 58 All the Nethinims, and the Children of Solomons Servants, were three hundred ninety and two.

V. Of such Priests as could not shew their Pedegree. 59 And these mention'd v. 60. were they which went up from the following places in the Empire of Persia viz. Tel-melah, Tel-harfa, Che-rub, Addan, and Immer: but they could not shew their Fathers House, and their seed, whether they were truly Children or Descendants of Israel, or only Profelytes or Converts to the Jewish or True Religion, who had been carried away Captive with the Israelites, and consequently they could not lay claim to any certain Possession in Judea or the Land of Israel, viz: 60 The Children of Delaiah, the Children of Tobiah, the Children of Nekoda, six hundred fifty and two. 61 And of the Children of the Priests likewise there were some that could not make out their Pedegree, viz. the Children of

PARAPHRASE.

of Habaiah, the Children of Koz, the Children of Barzillai; which last person call'd Barzillai took a Wife of the daughters of Barzillai the Gileadite, and was call'd after their name, *i. e.* He thought it so great an Honour to be descended from such a Noble Family as that of Barzillai, that he chose to be call'd by That Name, preferring it before his Own in the Family of Priests: which prov'd the Occasion of his losing his Title to the Priesthood, because he could not make out his Pedegree from the Priests, but from Barzillai: 62 These sought their regiller among those that were reckoned by genealogy, but they were not found: therefore were they, as polluted *i. e.* because it could not be known whether they were descended from Priests Legally, or by such Wives as Priests might marry; or from such as they might not marry, in which Case the Children were accounted Polluted or Impure and not to officiate as Priests: on this account these were put from the Priesthood, *i. e.* not esteem'd to be Priests. 63 And the Tirshatha or Governour in chief of Those that return'd viz. Zerubbabel said unto them, that they should not eat of the most Holy things *i. e.* of the Sacrifices offered for Sin, and of the Right-Shoulder of Peace-offerings, and of the Shew-bread, which were the Portion of the Priests alone, till there stood (d) up a Priest with Urim and with Thummim *i. e.* till God should declare the Truth of the Matter, viz. whether they were Legally descended from Priests or Not, in the very same or at least like clear manner, as he was pleased formerly to declare things by the High-priest by means of the Urim and Thummim.

64 The whole Congregation or Number that went up to Judea was forty and two thousand three hundred and threescore; of which the sums afore expressly mention'd made twenty nine thousand eight hundred and eighteen, and the remaining twelve thousand and upwards were made up of those mention'd v. 61, 62. and of the other ten Tribes besides Judah and Benjamin, and of such other common people of all the twelve tribes as could not make out their Pedegree, as well as those mention'd (v. 59, 60.) such was the Number of all the Jews or Israelites that return'd, 65 Besides their Men Servants and their Maids, of whom there were seven thousand three hundred thirty and seven: and there were among them two hundred Singing-men, and Singing-women. 66 Their Horses were seven hundred thirty and six: their Mules, two hundred

VI.
The whole
Sum of them
that return'd
at the first.

(d) 'Tis hence evident that the Urim and Thummim were either lost before this, or burnt with the Temple. Whether they were ever restor'd Afterwards, that is, Whether God rais'd up any Priest after the Captivity, to whom God declar'd his Will by the Urim and Thummim, we are no where inform'd in Holy Writ, and it is the general Tradition of the Jews, that God never did declare his Will this way to any Priest after the Babylonish Captivity.

forty

PARAPHRASE.

forty and five. 67 Their Camels, four hundred thirty and five; their Asses, six thousand seven hundred and twenty.

VII.
Their Offer-
ings toward
building the
Temple.

68 And * such of the chief Fathers as return'd, when they came to the *Place where the House of the Lord formerly stood*, which is at Jerusalem, offer'd freely for or toward building again the House of God to set it up in its place. 69 They gave after their ability, unto the treasure of the Work, threescore and one thousand drams of gold, and five thousand pound of silver, and one hundred priests garments. 70 And the Priests and the Levites, and some of the people viz. *such as could make out their Pedegree, and consequently What Cities they belong'd to*, and the Singers and * Gate-keepers, and the Nethinims dwelt in their Cities, *where either they themselves afore the Captivity or their Ancestors dwelt*, and all of the other Ten tribes of Israel beside Judah and Benjamin likewise dwelt in their respective Cities.

VIII.
The Altar of
Burnt-Offering
is set up, and
Feast of Taber-
nacles kept.

Chap. III. And when the seventh month of the Hebrew Year * drew nigh, and the children of Israel were (e) for a little time settled in the Cities respectively belonging to them as Chap. 2. 70; the people gather'd themselves together as One Man, i. e. with one consent, (such was the Piety of them all at present) they came up again to Jerusalem in order to celebrate the several Solemnities that were to be kept that Month. 2 * Now Jeshua the son of Jozadak the High-priest, and his brethren the Priests; and Zerubbabel the Son of Shealtiel the Governor of Judah and his Brethren i. e. the principal men next to him, * had stood up and builded the Altar of the God of Israel, to offer burnt-offerings thereon, as it is written in the Law of Moses the man of God. 3 And they set the Altar upon his bases in the place where it stood during the first Temple, (*tho' Fear was upon them because of their supposing or perceiving already that the people of those Countries which were neighbouring to them would go about to molest 'em) and they offer'd the daily burnt-offerings thereon unto the Lord, even burnt-offerings morning and evening; 4 They kept also the feast of tabernacles, as it is written, and offered the daily

(e) We are no where expressly told in Scripture, In what Month they arriv'd in Judea. But from Chap. 3. 8. it may be inferr'd, that they arriv'd there in the Month Nisan or first Month of the Hebrew Ecclesiastical Year. For it is said in the forecited Text, that the second Month of the next Year after their Return was the second Month of their second Year after their said Return, and consequently they arriv'd at Jerusalem in the first Month of the foregoing Year. After which, as soon as might be, it seems they dispers'd themselves to their several Cities, according to their Tribes and Families, and there began to settle themselves, and continu'd there till the seventh Month drew on, the first Day of which was the Feast of Trumpets (and the Beginning of their Civil and most Ancient Year) which they celebrated as v. 6.

burnt-

PARAPHRASE

burnt-offerings by number, according to the custom, as the duty of every day required; 5 And after ward *i. e. after they had offer'd the Daily burnt-offering Morning and Evening, then* *they offer'd the continual or stated burnt-offering peculiar to each Feast or Solemnity *viz. both of the new-moons, and of all the set feasts of the Lord, that were consecrated or set apart for solemn times, and the Sacrifices of every one that willingly offer'd a free-will-offering of any sort unto the Lord, besides the stated Sacrifices or Offerings.* 6 From the first day of the seventh month began they to offer burnt-offerings unto the Lord: but the foundation of the temple of the Lord was not yet laid. 7 They gave Money also unto the Masons, and to the Carpenters; and meat and drink, and oyl, unto them of Zidon, and to them of Tyre, to bring cedar-trees from Lebanon to the sea of Joppa: according to the grant that they had of Cyrus king of Persia.

8 Now in the second year of their coming to the place of the House of God, *namely to Jerusalem, in the second month, began Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the remnant of their brethren the Priests and the Levites, *namely all they that were come out of the captivity unto Jerusalem; and appointed the Levites, from twenty years old and upward, to set forward the work of the house of the Lord. 9 Then stood Jeshua *not the High-priest but the Levite mention'd Chap. 2. 49,* with his sons and his brethren, Kadmiel and his sons, the sons of Judah together, to set forward the workmen in the house of God: the sons of Henadad, with their sons and their brethren the Levites. 10 And when the builders laid the foundation of the temple of the Lord, they set the Priests in their apparel with trumpets, and the Levites the sons of Asaph, with cymbals to praise the Lord, after the ordinance of David king of Israel. 11 And they sung together by course or Alternately, *one part singing One verse or the like, and the other part the next verse,* praising and giving thanks unto the Lord *by singing alternately One of the Psalms which runs thus,* Because he is good, for his mercy endures for ever towards Israel. And all the people *except as v. 12.* shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid. 12 But many of the Priests and Levites, and chief of the fathers, who were ancient men that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice, *because *tho' it was intended to be as Large as the former, yet it could not be hop'd that it should be built so Finely or Magnificently;* and many *i. e. such as had not seen the first house,* shouted aloud for joy: 13 So that the people could not discern the noise of the shout of joy, from the noise of the weeping of the people:

B

*tho'

IX.
The Foundation of the Temple is begun.

* tho' the young people shouted with a loud shout; and the confused noise of shouting and weeping was so great as to be heard afar off.

X. Chap. IV. Now when the Samaritans who were adversaries of
The Build- ing of the Temple is hindred. Judah and Benjamin i. e. of all the Israelites that were return'd, they being not at all pleas'd with such their Return, heard that the children of the Captivity builded the temple unto the Lord God of Israel: 2 Then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you; for we seek your God, as ye do, and we do sacrifice unto him, since the days of Esar-haddon king of Assur, which brought us up hither. 3 But Zerubbabel and Jeshua, and the rest of the chief of the fathers of Israel, knowing full well that they were guilty of a great Untruth in saying v. 2. *We seek your God As ye do, forasmuch as tho' they worship'd the God of Israel; yet they worship'd not him Truly as he requir'd and the Jews now did, but worship'd other false Gods with him: Wherefore Zerubbabel and the rest of the chief Jews said unto them, You have nothing to do with us i. e. you have no just Claim nor can we by our Religion admit you, as being worshippers of other Gods as well as our God to assist us to build an House unto our God, but we our selves together will build unto the Lord God of Israel, as king Cyrus the king of Persia hath commanded us.* 4 Then the people of the land weakened the hands of the people of Judah, and troubled them in building, 5 And hired some of the Counsellors of the King of Persia for the time being against them, to frustrate their purpose, all the days of Cyrus king of Persia, who being engag'd in War with the Lydians and Scythians, had not Opportunity of Examining into these Matters, if they were not quite kept from his Knowledge, by such Counsellors as were bribed against the Jews, as might be easily done, if Daniel was now dead as seems likely: And so the Jews were hindred in the following reigns even until the Reign of Darius the son of Hystaspes King of Persia. 6* Namely in the reign of Ahasuerus, whereby is denoted Cambyzes the son of Cyrus, in the beginning of his reign, wrote they unto him an accusation against the inhabitants of Judah, and Jerusalem, importing that the Jews intended, as soon as they could, to throw off their Dependence on the King of Persia. And Cambyzes being a Great Zealot for the Persian Religion, and a man otherwise of no good Principles, had no great Regard to what the Jews had to say for themselves, and so the Building of the Temple ceas'd or went but slowly on all his reign. 7 And in the days of Artaxerxes, by whom is most Probably or Naturally according to the Series of the Persian History to be understood Oropastes the Magian: that counterfeited himself to be Smerdis the younger son of Cyrus and brother of Cambyzes, wrote Bishlam;

PARAPHRASE.

lam, Mithridath, Tabeel, and the rest of their companions *i. e.* the rest of the Governors of the several Provinces belonging to the Persian Empire, and lying West of Euphrates, unto Artaxerxes king of Persia; and the writing of the letter was witten in the Syrian tongue, and interpreted in the Syrian tongue *i. e.* there was a short Letter of Address writ to the King in the Syrian tongue, and another larger letter to some of his Counsellors: wherein the Business was explain'd or related more largely in the same tongue. 8 * Namely. Rehum the Chancellor, and Shimshai the * Secretary, wrote one letter of the two *viz.* that which contain'd the large account of the matter, against Jerusalem to Artaxerxes the king, in this sort: 9 * Thus write Rehum the chancellor, and Shimshai the scribe, and the rest of their companions; the Dinaites, the Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the Babylonians, the Sufanchites, the Dehavites, and the Elamites, 10 And the rest of the nations whom the great and noble Asnappar *(ee)* a Captain or General of Esarhaddon, *v.* 2. brought over the Euphrates out of Assyria, Media &c. and set in the Cities of Samaria, and the rest that are on this *i. e.* the West side of the River Euphrates, and at such a time, the Date being here specified in the Inscription itself: For these two verses foregoing contain the Inscription or Direction of the Letter, a Copy of which itself follows. 11 This is the Copy of the Letter itself that they sent unto him, even to Artaxerxes the King *i. e.* a Copy of the larger letter as *v.* 7. sent to be imparted to the King: Thy servants aforementioned *v.* 9, 10. the men on this side the

(ee) Dr. Prideaux supposes Asnappar to have been only Another name for Esarhaddon himself. And 'tis indeed True, that it was Usual in those Eastern Countries and those times to give the same Person several Names. But since Esarhaddon is expressly mention'd under that Name *v.* 2. of this Chapter, and that by the same Adversaries of the Jews that wrote the Letter here mention'd *v.* 8. &c. it seems not likely that they should call Esarhaddon in this Letter *v.* 10. by any other Name than they call'd him afore *v.* 2. so that it seems more probable to me, that Asnappar was a great and noble Captain or General or other Officer of Esarhaddon, to whose Care, if not Conduct, was committed the Transplanting of the People of the several Nations here mention'd, out of the Countries beyond the Euphrates into the Country of Samaria. Dean Prideaux observes himself, that Esarhaddon is call'd in Ptolemy's Chronological Canon Asar-Addinus, which is plainly no more than turning the Oriental Name into a Greek form; and plainly shews that Esarhaddon was call'd by that Name, by the Babylonians as well as Jews, and therefore that the Jewish Adversaries did not call him *v.* 2. Esarhaddon, as speaking then to the Jews who knew him by that Name; and Asnappar *v.* 10. as writing then to Babylon or some other Eastern City where he was not known by the Name of Esarhaddon, but by that of Asnappar. As to the Titles of Great and Noble given *v.* 10. to Asnappar, they are I think no other than may be given to any Great and Noble Person, as well as to a King, or Emperor; or rather, ~~as~~ the Title of Noble seems not Great enough for a King or Emperor.

PARAPHRASE.

River, and at such a time. 12 Be it known unto the King, that the Jews which came up from thee to us *i. e. came formerly in the reign of Cyrus thy Predecessor out of Babylon and other Countries East of Euphrates to our Neighbourhood* are come unto Jerusalem building the rebellious and the bad city, and have set up the walls thereof, and join'd the Foundations; *where they use general and so ambiguous words, which were True in one Sense, viz. that they were building the Walls of the Temple, and so had join'd the foundations thereof. But it was Untrue in respect of the Walls of the City, which yet was the sense they would have the King take it in, as appears from the Inference made by them in the Context. viz.* 13 Be it known now unto the King, that if this City be builded, and the Walls set up again, then will they not pay toll, tribute, and custom, and so thou shalt endamage the revenue of the Kings. 14 Now because we have maintenance or a Salary from the Kings palace or Exchequer, and it was not meet for us to see the Kings dishonour: therefore have we sent and certified the King. 15 That search may be made in the book of the records of thy fathers: so shalt thou find in the book of the records, and know that this City is a rebellious City, and hurtful unto Kings and Provinces, and that they have moved sedition within the same of old time: for which cause was this city destroy'd. 16 We certify the King, that if this city be builded again, and the walls thereof set up, by this means, *in time or when the Jews are grown strong enough to take up Arms against thee,* thou shalt have no Portion left thee of thy present Dominions on this *i. e. West side the river, they having formerly been able to conquer all the said Countries, and so may do the same again.* 17 Then sent the King an answer unto Rehum the chancellor, and to Shimshai the scribe, and to the rest of their companions that dwell in Samaria, and unto the rest beyond the River, Peace, and at such a time. 18 The letter which ye sent unto us, hath been plainly read before me. 19 And I commanded, and search hath been made, and it is found, that this city of old time hath made Insurrection against Kings, and that rebellion and sedition have been made therein. 20 There have been mighty Kings also over Jerusalem, *viz. David and Solomon,* who have ruled over all Countries beyond the river; and toll, tribute, and custom was paid unto them. 21 (f) Give ye now commandment, to cause these men

ANNOTATIONS.

(f) Dr. Prideaux supposes the chief Motive of this Artaxerxes to hinder the Building of the Temple, was the Aversion, which he had, to the Jewish Religion, he having been himself a Chief Leader of the Sect of the Magians. But what is said at the latter end of this v. 21. seems to imply that the foresaid Aversion was No motive.

PARAPHRASE.

to cease, and that this city be not built *any further*, until another commandment shall be given from me, *if upon further Enquiry I find reason to revoke this present Order, and give a contrary one.* 22 Take heed now that ye fail not to do this: Why should *i. e. that so no* Damage grow to the hurt of the Kings? 23 Now when the copy of king Artaxerxes letter was read before Rehum and Shimshai the scribe, and their companions, they went up in haste to Jerusalem, unto the Jews, and made them to cease by force and power. 24 Then ceased *quite for some time* the Work of the House of God which is at Jerusalem, so it *quite* ceased unto the second year of the Reign of Darius king of Persia, *as afore v. 5.*

SECTION LXI.

An Account of *finishing the Temple* by the Encouragement or Decree of *Darius King of Persia*: Which Account takes up Chap. V. and VI.

Chap. V. Then *viz in the second year of Darius as Chap 4. 24.* The Jews the prophets, *namely* Haggai the prophet, and Zechariah the grand-*going on with* son of Iddo, prophesied unto the Jews that were in Judah and Jeru-*the Building* salem, in the name of the God of Israel, even **against them, re. of the Temple* proving them for their *Slackness in going on with the Building of the* Temple. 2 Then rose up ** Zerubbabel the son of Shealtiel, Tatnai &c. in-* and Jeshua the son of Jozadak, and began *with more Vigour, thereof.* to build on the house of God, which is at Jerusalem: and with them were the prophets of God helping them *i. e. encouraging and exciting them to carry on the Building with all Vigour, forasmuch as God was with them to protect them against their Enemies, and to prosper them so as to be able to bring the Work to an Happy end, if they were not Backward of themselves, and for Want of a due Zeal for the Honour of God.* 3 At the same time came to them Tatnai, governor on this side the river, and Shethar-boznai, and their companions, and said thus unto them, Who hath commanded you to build this House and to make up this wall? 4 Then said **they (ff)* unto them after this manner, what are the names of the *principal* men that make this Building? *which Enquiry they made, that they might give the King as perfect Account of the Matter as they could, and so be might be the Better able to judge of It.* 5 **Now the eye or good Providence*

ANNOTATIONS.

(ff) So it is read in the Septuagint, Syriac, and Arabic Versions, which makes the Sense plain, whereas the present Reading in the Hebrew Bible quite spoils the Sense.

of

PARAPHRASE.

of their God was upon the elders of the Jews, *so that Tatnai &c. v. 3. were so far Friends to the Jews, that they* did not by force cause them to cease; till the matter came to Darius, to whom Tatnai &c. fairly and honestly represented it: and then they that were the proper Officers about the King, return'd Answer by Letter concerning this Matter to Tatnai &c. as follows Chap. VI.*

II. 6 The copy of the letter that Tatnai, governor on this side the river, and Shethar-boznai, and his companions the Apharsachites, sent by Tatnai which were on this side the river, sent unto Darius the King: &c. to Darius. 7 Namely they sent a letter unto him, wherein was written thus: Unto Darius the king, all peace. 8 Be it known unto the king, that we went into the province of Judea, to the house of the Great God *as the Jews call him, as looking on Him to be above all other Gods worship'd by all other Nations,* which is built with great stones, and timber is laid in the walls, and this work goeth fast on, and prospereth in their hands. 9 Then asked we those elders, and said unto them thus, Who commanded you to build this house, and to make up these walls? 10 We asked their names also, to certify thee, that we might write the names of the men that were the chief of them. 11 And thus they return'd us answer, saying, We are the servants of the God of heaven and earth, and re-build the House that was builded these many years ago, which a great king of Israel *viz. Solomon first* built and set up. 12 But after that our fathers had provoked the God of heaven unto wrath, he gave them into the hand of Nebuchadnezzar the king of Babylon the Chaldean, who destroyed this house, and carried the people away into Babylon. 13 But in the first year of Cyrus the king of Babylon, the same king Cyrus made a decree to re-build this house of God. 14 And the vessels also of gold and silver of the house of God, which Nebuchadnezzar took out of the temple that was in Jerusalem, and brought them into the temple of Babylon, those did Cyrus the king take out of the temple of Babylon, and they were delivered unto one, whose name was Sheshbazzar, whom he had made governor: 15 And said unto him, Take these vessels, go, carry them into the temple that is in Jerusalem, and let the house of God be builded in his place. 16 Then came the same Sheshbazzar, and laid the foundation of the house of God which is in Jerusalem. And since that time even until now, hath it been in building, and yet it is not finished. *This v. 11—16. was the Answer the Jews return'd us.* 17 Now therefore, if it seem good to the king, let there be search made in the kings Treasure-house, which is there at Babylon, and where it seems the Records of the Kingdom used to be kept, as being justly esteem'd one sort of Treasures; whether it be so that

PARAPHRASE.

a decree was made of Cyrus the King, to build this house of God at Jerusalem, and to let the king send his pleasure to us concerning this matter.

Chap. VI. Then Darius the king made a decree, and search was made in the house of the rolls, where the treasures were laid up in Babylon. 2 And by some Directions found in the said House of Rolls at Babylon, further Search was made at Achmetha, and there was found at Achmetha, otherwise call'd Ecbatana namely in the Palace that is in the said City which is in the province of the Medes, a Roll, and therein was a record thus written: 3 In the first year of Cyrus the king, the same Cyrus the king made a decree concerning the house of God at Jerusalem, Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid, the height thereof threescore cubits, and the breadth (g) thereof threescore cubits: 4 With three rows of great stones, and a row of new timber: and let the expences be given out of the kings house. 5 And also let the golden and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which is at Jerusalem, and brought unto Babylon, be restored, and brought again unto the temple which is at Jerusalem, every one to his place, and place them in the house of God. So that by this Record it evidently appear'd to be True, what the Jews had alledg'd Chap. 5. 13. Whereupon Darius issued out the following Decree, in the Beginning whereof he inserted the foremention'd Record found at Achmetha, and thereto added as follows: 6 Now therefore Tatnai, governor beyond the river, Shethar-boznai, and your companions the Apharsachites, which are beyond the river, Be ye far from thence i. e. from giving the Jews any Hindrance in the said Work of the Building of the Temple again. 7 Let the work of this house of God alone,

III.

By a Decree of Darius the Building of the Temple is carried on, and at length finish'd.

ANNOTATIONS.

(g) Dean Prideaux (in his Connexion of Old and New Testament History, Part I. pag. 143.) has observ'd, that whereas this Commission of Cyrus seems to make the Second Temple broader than the First or Solomon's, the said Commission allowing Sixty Cubits to its Breadth, whereas Solomon's Temple was but Twenty Cubits Broad: Kings 6. 2. These different Measures are to be understood in respect of the different Distances, between which the said Measures were taken. The Twenty Cubits Breadth of Solomon's Temple was only the Breadth of the Temple itself, measuring from the Inside of its Wall on one side to the Inside of its Wall on the other side. But the Sixty Cubits Breadth in the Commission of Cyrus was the Breadth, not only of the Temple itself, but also of the Chambers &c. built adjoining to the sides of the Temple. The 1st and 2d Temple were themselves of the same Dimensions, being built on the same Foundation. But to this I add, that in the Syriac Version the Breadth here allowed is only Twenty Cubits, and so it is not unlikely but the Difference is caused by the Mistake of Transcribers.

let

PARAPHRASE.

let the Governor of the Jews, and the elders of the Jews, build this house of God in his place. 8 Moreover, I make a decree, what ye shall do to the elders of these Jews, for the building of this house of God: * namely that of the kings goods, even of the tribute beyond the river, forthwith expences be given unto these men, that they be not hindred, *or stoppt for want of Mony to carry it on.* 9 And that which they have need of, both young bullocks, and rams, and lambs for the burnt-offerings of the God of heaven, wheat, salt, wine, and oyl, according to the appointment of the priests which are at Jerusalem, let it be given them day by day without fail: 10 That they may offer sacrifices of sweet savours to the God of heaven, and *thereby or therewith* pray for the life of *me* the present king, and of his sons. 11 Also I have made a decree *for the more Forwarding of this House or Temple*, that whosoever shall alter this word *i. e. act contrary thereto*, let timber be pull'd down from his house, and being set up, let him be hanged thereon, and let his house be made a dunghil for this. 12 And the God that hath caused his name to dwell there, destroy all kings and people that shall put to their hand, to alter *what I have decreed*, and *especially so far as to go about again, as Nebuchadnezzar did afore*, to destroy this house of God which is at Jerusalem: I Darius have made a decree, let it be done with speed. 13 Then Tatnai, governor on this side the river, Shethar-boznai, and their companions, according to that which Darius the king had sent, so they did speedily. 14 And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet, and Zechariah the son of Iddo; and they builded, and finished it according to the commandment of the God of Israel, and according to the commandment of Cyrus and Darius *aforemention'd Chap. 4. 5. &c. and his grandson Artaxerxes king of Persia afterwards as Chap. VII.* 15 And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king.

IV.
The Feast
of Dedication
is kept and the
Passover.

16 And the children of Israel, the Priests and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy, 17 And offered at the dedication of this house of God, an hundred bullocks, two hundred rams, four hundred lambs, and for a sin-offering for all Israel, twelve he-goats, according to the number of the tribes of Israel. 18 And they set the Priests in their divisions, and the Levites in their courses, for the service of God, which is at Jerusalem; as it is written in the book of Moses. 19 And the children of the captivity kept the passover, upon the fourteenth day of the first month. 20 For the priests and the levites were purified together, all of them

PARAPHRASE.

them were pure, and killed the passover for all the children of the captivity, and for their brethren the priests, and for themselves.

21 And the children of Israel, which were come again out of captivity, and all such as had separated themselves unto them from the filthiness of the heathen of the land, to seek the Lord God of Israel, *i. e. all such Gentiles as having renounced their Idolatry were become Converts to the whole Law of Moses, so as to be circumcised &c.* did eat, 22 And kept the feast of unleavened bread seven days with joy: for the Lord had made them joyful, and *or forasmuch as he had turned the heart of Darius the present King of Persia, and so of Assyria unto them, this being now become a part of the Persian Empire; to strengthen their hands i. e. to give them such Assistance,* in the work of the house of God, the God of Israel, *as to finish it.*

N. B. Here follows in Order of Time the History of Esther, the first Section whercof is therefore numbred Section LXII. and so on to Section LXIV. which being the Last in that Book, therefore the next following Section in this Book of Ezra is, Regularly to be numbred, according to the Order of Time, Section LXV.

SECTION LXV.

Containing an Account of Ezra's Coming to Jerusalem, and the Reformation there made by Him: Which takes up the Four remaining Chapters.

Chap. VII. Now a considerable time after these things, *viz. in the reign of Artaxerxes King of Persia, surnamed Longimanus and Grandson of the Darius afore-mention'd.* Ezra the son or Descendent of Seraiah, the son of Azariah, the son of Hilkiah, 2 The son of Shallum, the son of Zadok, the son of Ahitub, 3 The son of Amariah, the son of Azariah, the son of Meraioth, 4 The son of Zerahiah, the son of Uzzi, the son of Bukki, 5 The son of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron the chief priest: 6 This Ezra went up from Babylon, and he was a ready scribe in the law of Moses *i. e. Understood it very well, so as to be able to give a Ready account of any Part of the said Law,* which the Lord God of Israel had given: and the king granted him all his request, according to the hand or good Providence of the Lord his God upon or to him, (b) *inclining the Heart of the King to grant*

I.
Ezra goes to
Jerusalem with
a gracious
commission from
Artaxerxes.

ANNOTATIONS.

(b) That the Instrument principally made use of by God, to incline the Kings heart was no other than *Esther*, is not reasonably to be Doubted, See my Continuation of the Jewish History, Sect. 9. and *Nehem.* 2. 6.

PARAPHRASE.

all his said Request by the Interest of Esther with him. 7 And there went up *with Ezra* some *i. e.* *several more* of the children of Israel, and of the priests, and the Levites, and the singers, and the * gate-keepers, and the Nethinims, *besides them that went up at first as Chap. I.* unto Jerusalem, in the seventh year of Artaxerxes the king. 8 And he came to Jerusalem in the fifth month, which was in the seventh year of the king. 9 For upon the first day of the first month began he to go up from Babylon, and on the first day of the fifth month, came he to Jerusalem, according to the good hand of his God upon him. 10 For *God was pleased thus to prosper Ezra, both with the Kings Favour and a Safe Journey, because he had * set his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments.* 11 Now this is the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe, even a scribe of the words of the commandments of the Lord, and of his statutes to Israel. 12 Artaxerxes King of Kings *as having many Kings subject to him,* Unto Ezra the priest, a scribe of the law of the God of heaven, perfect peace, and at such a time. 13 I make a decree, that all they of the people of Israel, and of his priests, and Levites in my realm, which are minded of their own free will to go up to Jerusalem, go with thee. 14 Forasmuch as thou art sent of the King and of his seven Counsellors (i) or *principal Men next to him in the Empire, which gave the greater Authority to this Decree,* to enquire concerning *the Affairs of such of thy Nation as are returned to Judah and Jerusalem, whether All things be done according to the Law of thy God which is in thine hand*

ANNOTATIONS.

(i) Mr. Mede was of Opinion, that these *Seven Counsellors* took their Original from Daniel, who being in great Power under Darius the Mede, and having a great Hand in framing the Government at that time, caus'd the *Persian Court* to resemble *That of Heaven*, ordaining *Seven chief Princes* to stand before the King, as *Seven chief Angels* are said in Scripture to stand before the Throne of God. But it seems more probable to Others, that these *Seven Counsellors* took their Rise from the *Seven Princes of Persia*, who combin'd together to dethrone the Counterfeit Smerdis, that had usurp'd the Throne. Agreeably hereto it is observ'd, that we have no mention in Scripture of these *Seven Counsellors*, till the Reign of Darius the Son of Hystaspes, who was One of the *Seven Princes* that destroy'd the foresaid Smerdis, and was Himself thereupon made King of Persia, *Extraordinary Honours and Privileges* being granted to the other *Six Princes*. And in Memory of the said *Seven Princes*, who by their Wisdom and Valour had settled the Persian Empire after the Usurpation of the foresaid Smerdis, it was ordain'd that the Kings of Persia should always have *Seven chief Counsellors*, who should be the Prime Assistants in the Government, and by whose Advice All Publick Affairs should be transacted, and who should enjoy the same Privileges of Freedom of Access to the Kings Presence. &c. agreeably to Esther 1. 14.

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i. e. which thou art so well vers'd in ; 15 And to carry the silver and gold, which the king and his counsellors have freely offered unto the God of Israel, whose habitation is in Jerusalem, 16 And all the silver and gold that thou canst * procure of *any other Great person, besides the King and his Counsellors*, in all the province of Babylon, with the free-will-offering of the people of *thy own Nation*, and of the priests, *which still stay in Babylon or the province thereof, but are disposed to shew their Piety by* offering willingly for the house of their God, which is in Jerusalem: 17 That thou mayst buy speedily with this money, bullocks, rams, lambs, with their * bread-offerings, and their drink-offerings, and offer them upon the altar of the house of your God which is in Jerusalem. 18 And whatsoever shall seem good to thee, and to thy brethren, to do with the rest of the silver and gold, that do alter the will of your God. 19 The vessels also that are given thee, for the service of the house of thy God, those deliver thou before the God of Jerusalem. 20 And whatsoever more shall be needful for the house of thy God, which thou shalt have occasion to bestow, bestow it out of the kings treasure-house. 21 And I, even I Artaxerxes the king, do make a decree to all the treasurers which are beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily; 22 Unto an hundred talents of silver, and to an hundred measures of wheat, and to an hundred baths of wine, and to an hundred baths of oyl, and salt without prescribing how much. 23 Whatsoever is commanded by the God of heaven, let it be diligently done, for the house of the God of heaven: for why should there be wrath against the realm of the King and his sons, *as there will be reason to fear, should Gods due service be neglected thro' my Default.* 24 Also we certify you, that * as to any of the priests and Levites, singers, * gate-keepers, Nethinims or ministers of this house of God, it shall not be lawful to impose toll, tribute, or custom upon them. 25 And thou, Ezra, after the Wisdom of thy God *in giving you such an Excellent Body of Laws* that is in thy hand *i. e. according to the wise Laws of thy God which thou art Skilful in*, set Magistrates and Judges which may judge all the people of *thy Nation* that are beyond *i. e. west of the River Euphrates viz. in Judea*; all such as know the laws of thy God; and teach ye them that know them not. 26 And whosoever will not do the law of thy God, and the law of the King, let judgment be executed speedily upon him, whether it be unto death, or to Banishment or *Excommunication*, or to Confiscation of Goods, or to Imprisonments. *Whence it appears that this King gave the Jews Liberty to live by their Own laws, and to judge all Causes according to them; and also gave them*

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them the Power of Life and Death within their Own Nation. So great was the Goodness of God in disposing the Persian King to be thus Favourable to them, that Ezra having here recorded the fore/said most Gracious Edict, could not but break forth into this Expresssion of his Thankfulness to God, which follows in the next two verses viz.

27 Blessed be the Lord God of our fathers, which hath put such a thing as this in the kings heart, to beautifie the house of the Lord which is in Jerusalem: 28 And hath extended mercy unto me, before the king, and his counsellors, and before all the kings mighty princes: and I was strengthened as the hand of the Lord my God was upon me, and I gathered together out of Israel, chief men to go up with me.

II.
The chief
persons that
went with Ez-
ra.

Chap. VIII. These are now the chief of their fathers, and this is the genealogy of them that went up with me from Babylon, in the reign of Artaxerxes the king. 2 Of the sons *i. e. Descendents* of Phinehas, Gerthom: of the sons of Ithamar; Daniel, *a person distinct from the Prophet of that Name*; of the sons of David *the King*, Hattush; 3 Of the sons of Shechaniah *who was* of the sons of Pharaoh, *which is here added to distinguish him from Shechaniah mention'd v. 5.* Zechariah, and with him were reckoned by genealogy of the males, an hundred and fifty. 4 Of the sons of Pahath-moab; Elihoenai the son of Zerachiah, and with him two hundred males. 5 Of the sons of Shechaniah; the son of Jahaziel, and with him three hundred males. 6 Of the sons also of Adin; Ebed the son of Jonathan, and with him fifty males. 7 And of the sons of Elam; Jeshaiiah the son of Athaliah, and with him seventy males. 8 And of the sons of Shephatiah; Zebadiah the son of Michael, and with him fourscore males. 9 Of the sons of Joab; Obadiah the son of Jehiel, and with him two hundred and eighteen males. 10 And of the sons of Shelomith; the son of Josiphiah, and with him an hundred and threescore males. 11 And of the sons of Bebai; Zechariah the son of Bebai, and with him twenty and eight males. 12 And of the sons of Azgad; Johanan, the son of Hakkatan, and with him an hundred and ten males. 13 And of the last sons of Adonikam *i. e. such as went up this last time, whereas some of 'em went up the first time*; whose names are these, Eliphelet, Jeiel, and Shemaiah, and with them threescore males. 14 Of the sons also of Bigvai; Uthai, and Zabbud, and with them seventy males.

III.
Ezra &c after
due means taken
arrive at Jeru-
salem.

15 And I gathered them together to the river that runs to Ahava *in order to our taking our Journey all together*; and there abode we in tents three days, *that All might have time to come together to that place.* And while we staid there I view'd *i. e. took an account* of the people and the Priests, and found there none of the sons of Levi

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Levi *that were only Levites and not Priests.* 16 Then sent I for Eliezer, for Ariel, for Shemaiah, and for Elnathan, and for Jarib, and for Elnathan, and for Nathan, and for Zechariah, and for Meshullam, chief men; also for Joiarib, and for Elnathan, men of understanding. 17 And I sent them with commandment to Iddo the chief of the Jews or more particularly of the Levites, at the place Casiphia, and I told them what they should say to Iddo, and to his brethren the Levites, *and to the Nethinims at the place Casiphia, that they should bring unto us ministers *i. e. some of those that were only Levites and some Nethinims, to help and assist the Priests in performing the Ministry for the house of our God.* 18 And by the good hand of our God upon us *in disposing their hearts to be Willing to come when thus sent for,* they brought us a Man of understanding, of the sons of Mahli, the son of Levi, the son of Israel, *even Sherebiah, with his sons and his brethren, eighteen; 19 And Hashabiah, and with him Jeshaiah of the sons of Merari, his brethren, and their sons, twenty, 20 Also of the Nethinims, whom David and the princes had appointed for the service of the Levites, two hundred and twenty Nethinims: all of them *that came from Casiphia, were express'd by name in a Catalogue sent of 'em to me from Iddo their chief.* 21 Then I proclaimed a fast there, at the river Ahava, that we might afflict or humble our selves before our God, *in token of our Repentance for any Sins or Offences we had been guilty of against him, and so to obtain his Pardon for 'em, and also to seek of him a right way i. e. to obtain the Favour of him to direct us the Best way for us to go safe, and for our little ones, and for all our substance or Goods we carried with us, and to protect and prosper us all along our Journey so as we might come Safe and Well to Jerusalem.* 22 For I was alham'd to *ask of the king a band of soldiers and horsemen, to help or guard us against the enemy *that I knew would ly in wait for us in the way: because we had spoken unto the king, saying, The hand of our God is upon all them for good, that seek him, so that we doubt not but he will defend us from all Adversities in our Journey, but his power and his wrath is against all them that forsake him, so that he will disappoint the Ill designs of our Enemies, if not enable us to overcome and destroy them, should they fall upon us.* 23 So we fasted and besought our God for this, and he was intreated of us *so as to bring us safe to our Journeys end.* 24 Then I separated twelve of the chief of the priests, Sherebiah, Hashabiah, and ten of their brethren with them, 25 And weighed unto them the silver, and the gold, and the vessels, even the offering of the house of our God, which the king, and his counsellors, and his lords, and all Israel there present, had offered. 26 I even weighed unto
their

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hand, six hundred and fifty talents of silver, and silver vessels an hundred talents, and of gold an hundred talents : 27 Also twenty batons of gold, of a thousand drams, and two vessels of fine copper, precious *i. e. highly esteem'd of as gold.* 28 And I said unto them, Ye are holy or persons consecrated unto the service of the Lord, and therefore are proper to be intrusted with the Vessels which are Holy also or consecrated to Gods service ; and the silver and the gold are a Free-will offering unto the Lord God of your fathers. 29 Watch ye, and keep them, until ye weigh them before the chief of the priests, and the Levites, and chief of the fathers of Israel at Jerusalem, in the chambers of the house of the Lord. 30 So took the Priests and the Levites, the weight of the silver and the gold, and the vessels to bring them to Jerusalem unto the house of our God. 31 Then we departed from the river of Ahava, on the twelfth day of the first month, to go unto Jerusalem ; and the hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the way. 32 And we came to Jerusalem and abode there three days, resting our selves after so long a journey during that time.

IV.
The Gold &c.
in the Temple
is weigh'd and
registred ; and
the Kings Com-
mission deliver-
ed.

33 Now on the fourth day was the silver and the gold and the vessels weighed in the house of our God, by the hand of Meremoth the son of Uriah the priest, and with him was Eleazar the son of Phinehas, and with them was Jozabad the son of Jeshua, and Noadiah the son of Binnui, Levites. 34 By number and by weight of every one : and all the weight was written at that time in a publick Record, that thereby Those that had brought them, might be discharg'd as having fulfilled their Trust ; and also that it might be known what Goods were in the Treasury of the Temple, and so under the Charge of the Priests there. 35 Also the children of those that had been carried away which were come out of the Captivity now with me, offered burnt-offerings unto the God of Israel, twelve bullocks for all Israel, ninety and six rams, seventy and seven lambs, twelve he-goats for a sin-offering : All this, *but the He-goats,* was a burnt-offering to the Lord. 36 And they delivered the kings commissions unto the kings lieutenants, and to the governours on this side the river, and they further'd the people and the house of God, in all respects as the king had commanded.

Ap. V. 11.

Ezra's great
Grief and Pray-
er on account
of the Jews
Marrying with
those of Hea-
thenish or Idola-
trous Nations.

Chap. IX. Now when these things were done, and it appear'd by the Commission which Ezra had shewn that he had Power to reform all Amisses, and see the Law of Moses duly observ'd by the Jews, some of the Princes that were more Pious than the rest, and so had not offended in the Case they here complain of, came to me saying, The people of Israel, and that too the Priest and the Levites have not separated or kept themselves from marrying with the heathen or
1 do.

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Idoltrous people of the lands, doing according to their Abominations in respect of marrying promiscuously with any other Nation, even of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites. 2 For they have taken of their daughters for themselves, and for their sons: so that the holy seed have mingled and thereby defil'd themselves with the people of those lands: yea, the hand of the princes and rulers hath been chief in this trespass. 3 And when I heard this thing, I rent my garment and my mantle: i.e. both my Upper and Inner Garment, in token of my Great Grief, and of my Fear of Gods great Displeasure for such a sin, and pluckt off the hair of my Head and of my Beard, as a still higher sign of my exceeding great Grief and Fear of the Divine Wrath, and sat down astonish'd that they should be so generally guilty of so Great and plain a Sin, in so short a time after their Return from their Captivity, which had been occasion'd by the like and other sins of their Ancestors. 4 * Namely there were assembled then unto me every one of the Princes that trembled at, i.e. had a sincere and therefore great Regard to, the Words of the God of Israel, and therefore were afraid of Gods punishing them again, because of the foresaid transgression of those that had been carried away and return'd the First time: and I sat astonish'd till the time of offering the evening Sacrifice, that so among other reasons I might let those Pious princes that came to me as v. 1. to acquaint me herewith, that it was not without just cause that they trembled at the fear of the Punishments, that God might inflict on the whole Body of the Captives that were return'd, for the foresaid great Sin. 5 And at the Evening sacrifice I arose up from my sitting Posture aforementioned v. 3 and 4, in token of the Heaviness of Heart I had upon me, having as v. 3: afore rent my garment and my mantle, I fell upon my Knees, and spread out my hands unto the Lord my God. 6 And said, O my God, I in behalf of those that are guilty of the great and plain, and therefore more Heinous Sin whereof I have been acquainted v. 2. am asham'd and blush to lift up my face to thee, my God, by reason of the Base Ingratitude as well as other Provocations which attend the Sin I now deprecate: for on the foresaid considerations our Iniquities i.e. the Iniquities of those who are guilty of the said Sin, and in whose Behalf I pray more especially, as also in behalf of the Whole Body of Our Nation that is return'd hither, that thou mayst not visit or punish the said Sin on the said whole Body: Our Iniquities, I say on the foresaid Considerations may be fitly resembled to a Flood of Waters, that are increas'd over our head, and so must necessarily drown or destroy us without thy great Mercy: and our Trespases so exceeding great that it may be resembled to a thing grown up to the Hea-

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Heavens *i. e.* exceeding high. 7 Since the days of our Fathers have we been in or under the Punishment of the Great Trespas of our said Fathers unto this day, Many of us being still in the Countries whither we were carried Captive; and for our Nations former Iniquities have we, our kings, and our priests been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to confusion of face, as it is this day, Those that remain still in the Countries whither we were carried Captive, being still so many Records of the Sins of our Forefathers, for which we were so carried Captive. 8 And now for a little space, in comparison of the Seventy years that we were all kept in Captivity, Grace or Favour has been shew'd to us from the Lord our God, in that he has been pleased to leave us a Remnant of our Nation to escape or return out of Captivity, and to give us as it were a Nail or Pin in his Holy place *i. e.* As Nails or Pins were used to fasten Tents to the Ground, wherein Men formerly dwelt as in their settled Habitations; So now thou hast been pleased to restore us to a settled habitation in thy Holy land, especially thy Holy city Jerusalem; that our God may lighten our Eyes, *i. e.* comfort us as Persons are comforted who having been Blind are restor'd to sight, and give us a little Reviving in our bondage, wherein we might be compar'd to Dead men, and so our Deliverance out of our Captivity to Restoring Dead men to Life again. 9 For we were bondmen, yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a Reviving to set up the house of our God, and to repair the Desolations thereof, and to give us tho' not Liberty hitherto to build a Wall about this our Capital City for our Defence, yet the Protection of the present King of Persia, and of these Countries to be a * Fence to us in Judah and in Jerusalem. 10 And now, O our God, what shall we say after this *i. e.* we have nothing to say in excuse of our Sinfulness in thus marrying with Heathens after such thy great Kindness to us: for we have thereby plainly or wilfully and so most Inexcusably and Ungratefully forsaken thy Commandments, 11 Which thou hast commanded by thy servants the prophets, saying, The land unto which ye go to possess it, is an unclean land with the filthiness of the people of the lands, with their abominations, which have fill'd it from one end to another, with their uncleanness. 12 Now therefore give not your daughters unto their sons, neither take their daughters unto your sons, nor seek their peace, or their wealth for ever: that ye may be strong, and eat the good of the land, and leave it for an inheritance to your children for ever. 13 * Therefore after all that is come upon us by our Captivity, and that so long, for our evil deeds, and for

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for our great trespasss, seeing that thou our God hast punished us less than our Iniquities deserve, and *or namely* hast given us such deliverance as this *we now enjoy from our Captivity*: 14. Should we *i. e.* How base and highly provoking is it for us again to break thy Commandments, and joyn in affinity with the people of these abominations? Wouldst not thou *i. e.* Thou mightst most justly, and we have no Reason to expect any other, but that thou shouldst be Angry with us till thou hast consumed us, so that there should be no Remnant left of us, nor Escaping vouchsafed to Any of Us, from the Judgments thou shouldst justly bring Anew upon us. 15 O Lord God of Israel, thou art Righteous, *tho' we remain yet escap'd as it is this day. For thou wilt not continue to do so on account of thy foresaid Righteousness or Justice, unless we speedily repent: for Behold we *i. e.* Ezra and the rest of the Pious princes v. 1. who kneel'd down when they saw him kneel as v. 5. and so join'd with him in this Deprecatory prayer, We I say, are here before thee in our Trespassess *i. e.* humbling our selves in behalf of those that are Guilty of this great Sin aforesaid, and begging thy Pardon for it. For we cannot pretend to stand before thee to vindicate or excuse our selves in the Least, because or in respect of this great Sin aforesaid: Unless we reform, I cannot beg for Mercy, but we must expect to be utterly Ruin'd, and that most justly; and therefore must prepare Our selves to undergo Utter Ruin as our Just Punishment, without a speedy and Sincere Reformation.

VI.

Chap. X. Now when Ezra had pray'd as is aforesaid, and when he had confessed the aforesaid Sin, weeping and casting himself down before the house of God; The Report hereof being presently spread thro' all Jerusalem by such as were present at this Evening Sacrifice, and at least to Neighbouring places; and they being All much affrighted thereat, as hearing that so great a Person as Ezra, a Priest of God, and the Great Ruler under the King of Persia, was so Dejected, and Full of Astonishment and Fear of Gods Displeasure for such their Sin aforesaid; and therefore looking on Themselves as doubtless under the great Displeasure of God, which they knew not how soon might fall upon 'em: On these Considerations there assembled unto him, likely the next day or very quickly after, out of Israel, a very Great Congregation of men, and women, and children: for the people that heard of Ezra's thus being concern'd, wept very sore, as being much concern'd for fear of the Effects of Gods Wrath against them for their said Sin. 2* Namely Shechaniah the son of Jehiel, one of the sons of Elam, who was present at the foresaid (Chap. 9. 4, 5.) Evening Sacrifice, answered and said unto Ezra, going to him after he had ended his foresaid Prayer, and while he continued yet lying prostrate on

By means of Ezra &c. a Reformation is made, and the foreign wives put away.

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the Ground, as it seems from v. 4, 5, 6. We have trespass'd against our God, and have taken strange wives, of the people of the land: yet now there is Hope in Gods Mercy to pardon Us that are return'd of Israel if we truly repent concerning this thing. 3 Now therefore, as a token of our Sincere Repentance, let us without delay make a Covenant with our God by taking a Solemn Oath to that purpose as v. 5, to put away all the wives, and such as are born of them, according to the counsel of my lord, and of those that tremble at the commandment of our God, and let it be done according to the law. 4 Arise I pray thee from the Ground on which thou now liest Prostrate as v. 1. for the managing of this matter belongs to thee in chief, as not only Rest Skill'd in the Law, but also having full Power from the King of Persia to rectify Every thing according to the Law: We also principal Persons will be with thee to assist thee in the matter: therefore be of good Courage and do it. 5 Then arose Ezra, and made the chief priests, the Levites, and all Israel to swear, that they should do according to this word: and they swore. 6* Namely Ezra rose up from before the house of God, and went into the chamber of Johanan the son of Eliašib; there to consult how to put the fore-said matter in Execution, which was as v. 7, 8. &c. and * till he came thither, he did eat no bread, nor drink water: for he * had mourned because of the transgression of them that had been carried away. 7 And they made proclamation throughout Judah and Jerusalem, unto all the children of the captivity, that they should gather themselves together unto Jerusalem; 8 And that whosoever would not come within three days, according to the counsel of the Princes and Elders, all his substance i. e. Goods should become devoted to God, and be Uncapable of being restor'd to the former Owner, being put into the Treasury of Gods house, and himself separated from the congregation of those that had been carried away i. e. Excommunicated. 9 Then all the men of Judah and Benjamin, and of the other Tribes as v. 25. &c. gather'd themselves together unto Jerusalem, within three days: it was the ninth month, and the twentieth day of the month, and all the people sat in the * broad place of the house of God i. e. in the great Court of the People which lying as yet Unwall'd, is therefore not here call'd the Court, but only the Broad place, trembling for fear of Gods Wrath because of this matter i. e. the sin they were call'd together about, and for the great Rain which it seems was such as they look'd on it as the Beginning of the Effects of Gods Wrath against them. 10 And Ezra the priest stood up and said unto them, Whereas on Gods Goodness to you in bringing about your Return, you should have been most thankful, and have continued to bewail the former Sins of Israel or your Fathers, which made God let them be carried
hence

PARAPHRASE.

*bence Captive ; on the Contrary ye have transgress'd anew , and have taken strange wives to increase the trespasss of Israel. 11 Now therefore make Confession of your Sin herein to the Lord God of your fathers , and do his pleasure : * namely be careful to separate your selves from the idolatrous people of the land , so as not to converse Familiarly with them , much less marry with 'em , and separate your selves from the strange wives ye have already took from among 'em. 12 Then all the Congregation answered , and said with a loud voice , As thou hast said , so must we do. 13 But the people are many , and it is a time of much rain , and we are not able to stand without , neither is this a work of one day or two : for we are many that have transgressed in this thing. 14 Let now our Rulers of all the Congregation stand i. e. the Chief Court or Council of the Nation be settled at Jerusalem , and let all them which have taken strange wives in our cities , come at appointed times , and with them some of the Elders of every City and some of the Judges thereof , to testify that they have seen the Divorces made from their strange Wives , by All such persons as had married such in their respective Cities : and so let them continue to do , * till this matter be dispatch'd , and so till the fierce Wrath of our God be turned from us. 15 Only Jonathan the son of Asahel , and Jahazia the son of Tikvah , were employ'd about this matter i. e. to see all things done according to the foregoing Resolution : and Meshullam , and Shabbethai the Levite helped them. 16 And the children of the Captivity did so : and Ezra the priest , with certain chief of the fathers , after the house of their fathers , and all of them by their names were separated i. e. set aside all other Business to attend this , and sat down in the first day of the tenth month to examine the matter. 17 And they made an end with all the men that had taken strange wives , by the first day of the first month. 18 And among the sons of the priests , there were found that had taken strange wives : namely of the sons of Jeshua the High-priest and the son of Jozadak , and his brethren ; Maaseiah , and Eliezer , and Jarib , and Gedaliah. 19 And they * actually put away their wives ; and for their * having been guilty of the said sin , they offer'd a Ram of the flock for their Trespass offering , which likely all the Rest offer'd also for themselves. 20 And of the sons of Immer ; Hanani , and Zebadiah. 21 And of the sons of Harim ; Maaseiah , and Elijah , and Shemaiah , and Jehiel , and Uzziiah. 22 And of the sons of Pashur ; Elioenai , Maaseiah , Ishmael , Nethaneel , Jozabad , and Elasah. 23 Also of the Levites ; Jozabad , and Shimei , and Kelaiah , (the same is Kelita) Pethahiah , Judah , and Eliezer. 24 Of the singers also ; Eliashib : and of the porters ; Shallum , and Telem , and Uri. 25 Moreover*

D 2

of

PARAPHRASE.

of the rest of Israel besides Priests and Levites aforementioned, there were these viz. of the sons of Parosh; Ramiah, and Jeziah, and Malchiah, and Miamin, and Eleazar, and Malchijah, and Benaiah. 26 And of the sons of Elam; Mattaniah, Zechariah, and Jehiel, and Abdi, and Jeremoth and Eliah. 27 And of the sons of Zattu; Elieonai, Eliahub, Mattaniah, and Jeremoth, and Zabad, and Aziza. 28 Of the sons also of Bebai; Jehohanan, Hananiah, Zabbai and Athlai. 29 And of the sons of Bani; Meshullam, Malluch, and Adaiah, Jashub, and Sheal, and Ramoth. 30 And of the Sons of Pahathmoab; Adna, and Chelal, Benaiah, Maaseiah, Mattaniah, Bezaleel, and Binnui, and Manasseh. 31 And of the sons of Harim; Eliezer, Ishijah, Malchiah, Shemaiah, Shimeon, 32 Benjamin, Malluch and Shemariah. 33 Of the sons of Hashum; Mattenai, Mattathah, Zabad, Eliphelet, Jeremai, Manasseh, and Shimei. 34 Of the sons of Bani; Maadai, Amram, and Uel, 35 Benaiah, Bedeiah, Cheluh, 36 Vaniah, Meremoth, Eliahub, 37 Mattaniah, Mattenai, and Jaafau, 38 And Bani, and Binnui, Shimei, 39 And Shelemiah, and Nathan, and Adaiah, 40 Machnadebai, Shashai, Sharai, 41 Azareel, and Shelemiah, Shemariah, 42 Shallum, Amariah, and Josheph. 43 Of the sons of Nebo; Jeiel, Mattithiah, Zabad, Zebinah, Jadau, and Joel, Benaiah. 44 All these had taken strange wives; and * there were some of these wives by whom they had Children.

T H E

Preface to NEHEMIAH.

THAT this Whole Book was writ by *Nehemiah*, whose Name it bears, is not question'd by Any one that I know of, there being indeed no Room left for Controverting this Point, soasmuch as All along from the Very Beginning He speaks in *his own Person*, and relates what He *did Himself*, or was *done to Him*, or the like. He came into *Judea* thirteen years after *Ezra*; but it was not in the Reign of *Artaxerxes Mnemon* (as Bishop *Patrick* says) that either He (or *Ezra*) came to *Jerusalem*, but in the Reign of *Artaxerxes Longimanus*, according to the Best Chronologers, particularly the late Learn'd Bishop *Lloyd*, as may be seen in the Chronological Tables publish'd by Mr. *Marshall*; and the same is confirm'd by the late Learned Dr. *Prideaux*.

I.
Nehemiah
came first into
Judea in the
Reign of *Ar-*
taxerxes sur-
named *Longi-*
manus, not
Mnemon.

It is to be observ'd that tho' the Books of *Ezra* and *Nehemiah* are placed before the Book of *Esther* in our Bibles, yet the Book of *Esther* was writ before Both the other two; so that the Book of *Nehemiah* was the Last writ of All the Books that make up the Canon of the Old Testament.

II.
The Book
of *Nehemiah*
was the Last
writ of All the
Books of the
Old Testam.

NEHEMIAH.

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SECTION LXVI.

An Account of *Nehemiah's* obtaining Leave to go to Jerusalem, and a Commission to rebuild the Walls thereof, and of his Coming thither: Which takes up Chap. I. 1—II. 11.

I.
Nehemiah's
Behaviour up-
on hearing of
the Distress of
the Jews in Ju-
dea.

Ch. I. **T**HE Words or Account of the more remarkable Actions of Nehemiah the son of Hacaliah. Now it came to pass in the month Chisleu, in the twentieth year of the Reign of Artaxerxes surnamed Longimanus as I was in Shushan the palace of the king of Persia, 2 That Hanani one of my Brethren properly speaking as seems from Chap. 7. 2. came, he and certain men of Judah, and I asked them concerning the Jews that had * returned, and were left of the captivity, and concerning Jerusalem. 3 And they said unto me, The remnant that are left of the captivity there in the province of Judea, are in great Affliction and Reproach by means of their ill neighbours, from whose Insolence they could not so well defend themselves as Otherwise they might: for that the Wall of Jerusalem also is yet broken down, and the gates thereof are burnt with fire. 4 And it came to pass when I heard these words, that I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven, 5 And said, I beseech thee, O Lord God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him and observe his commandments: 6 Let thine Ear now be attentive, and thine eyes open, that thou mayst hear the prayer of thy servant, which I pray before thee now during this my Trouble for my Country, every day and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee. In particular I humbly acknowledg that both I and my Father's house have sinned, as well as others of Israel. 7 We of the Jewish Nation or of Israel have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments which thou commandedst thy servant Moses. 8 Remember,

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I beseech thee, the word that thou commandedst thy servant Moses, saying, If ye transgress, I will scatter you abroad among the nations: 9 But if ye turn unto me, and keep my commandments, and do them; though there were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there. 10 Now these I pray for are the Posterity of those thy servants, and so thy People, to whom thou madest the foresaid (v. 9.) Promise, and whom thou hast redeem'd by thy great power, and by thy strong hand, as formerly in delivering them out of Egypt and bringing them into Canaan, so again in these latter times by delivering them from their Captivity in Babylon and other Strange Countries, and bringing them safe to Judea again. 11 O Lord, I beseech thee, let now thine ear be attentive to the prayer of Me thy servant, and to the prayer of other thy servants, who desire or are willing and delight to fear thy Name: and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man whom I am going to viz. the King.

* Now I was the Kings Cup-bearer. Chap. II. And it came to pass in the month Nisan, in the twentieth year of Artaxerxes the King, that, *he being at Dinner or Supper, Wine was set before him i. e. ready for him to drink when he call'd for Any.* And *he calling for some, I as Cup-bearer took up the wine, and gave it unto the King.* Now I had not been beforetime sad in his presence. 2 Wherefore the King said unto me, Why is thy countenance sad, seeing thou art not sick? this is nothing else but sorrow of heart. Then I was very fore afraid, *as to the Success I should meet with in the Suit I was going to make to him, and thought whether I had not Best let it Alone without mentioning.* 3 * However notwithstanding my Fear I said unto the King, Let the King live for ever i. e. I sincerely wish your Majesty Long the Continuance of that Happiness, which you at present enjoy, and am as much pleas'd at your present Happiness, as any Subject can be. But why should not i. e. there is nevertheless great Reason for my Countenance to be sad, when the city, the place of my fathers sepulchres, lieth waste, and the gates thereof are consumed with fire? 4 Then the King said unto me, For what dost thou make request? So I pray'd to the God of Heaven in my Mind and in a short Ejaculation to direct me, and to incline the King to grant What I should petition for. 5 And I said unto the King, If it please the king, and if thy servant have found favour in thy sight * I request that thou wouldst send me unto Judah, unto the city of my fathers sepulchres, that I may build the Walls of It, and so make it like a City again. 6 And the King said unto me, (the Queen

II.

Nehemiah

obtains leave

and a Com-

mission to go to

Jerusalem.

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Queen also (a) sitting by him) *who most probably was Esther, and moved the King to grant his Request*, For how long shall thy journey be? and when wilt thou return? So it pleased the king to lend me, and I set him a time. 7 Moreover, I said unto the king, If it please the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah; 8 And a letter to Asaph the keeper of the Kings forest of *Lebanon*, that he may give me timber to make beams for the gates of the * tower which appertained to the house of my God, and for the Gates of the Wall of the City, and for to build the house that I shall make to * dwell in. And the King granted me according to the good hand of my God upon me.

III.
Nehemiah
comes to Jeru-
salem.

9 Then I came to the governors beyond the river, and gave them the kings letters. (Now the king had sent captains of the army, and horsemen with me) 10 When Sanballat the Horonite, and Tobiah, that had * been a slave, the Ammonite, heard of it, it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel. 11 So I came to Jerusalem, and was there three days *resting myself, before I set about any Business*.

SECTION LXVII.

An Account of Nehemiah's Building the Wall of Jerusalem, notwithstanding the great Opposition he met with; and What else was done, till (as it seems) He returned to Artaxerxes quickly after the Wall was finished. Which Account takes up Chap. II. 12—VII. 4.

I.
Nehemiah
privily views
the Walls of
Jerusalem and
excites the Jews
thereto.

12 And *after the foresaid three days* I arose in the night, I and some few men with me, neither told I any man what my God had put in my heart to do at Jerusalem: neither was there any beast with me, * but the beast that I rode upon *i. e. none of his Company rid but Himself*. 13 And I went out by night, by the gate of the valley, even before the dragon-well, and to the dung-port, and viewed the walls of Jerusalem, which were broken down, and the gates thereof were consumed with Fire. 14 Then I went on to the gate of the fountain, and to the kings pool: but there was no place for the beast that was under me to pass on further that way. 15 Then I turn'd and went up in the said night

ANNOTATIONS.

(a) This is I think a sufficient Proof, that the Queen here mention'd. was the Instrument under God of inclining the Kings heart to grant the Petition of Nehemiah, and consequently was no other than *Queen Esther*, as I have afore observ'd in Note (b) on Ezra. And it was most likely that it was by *Esther's* means and *Mordecai's*, that Nehemiah was Afore made Cup-bearer to the King.

by

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by the brook *Kidron*, and view'd the Wall *on that side*, and turned back, and entred by the gate of the valley, and so returned. 16 *So the rulers knew not whither I went, or what I did; * namely I had not as yet told it to *any of the Jews*, * neither to the *priests*, nor to the nobles, nor to the *other rulers, that had afterward the Care and Oversight of the Work with and under me*, nor to *any of the rest that did afterward the Work*. 17 Then *taking a fit Opportunity quickly after*, I said unto them, Ye see the distress that we are in, how Jerusalem lieth waste, and the gates thereof are burnt with fire: come and let us build up the wall of Jerusalem, that we be no more a reproach *i. e. expos'd by that means to the Scorn and Insults of Those about us*. 18 Then I told them of the hand of my God which was good upon me; as also the kings words that he had spoken unto me. And they said, Let us rise up and build. So they strengthened their hands for this good work. 19 But when Sanballat the Horonite, and Tobiah the servant the Ammonite, and Geshem the Arabian heard it, they laughed us to scorn, and despised us *as making a Vain attempt to do what we should never be able to do*; and said *withall what was the most Odious Calumny viz.* What is this thing that ye do? will ye rebel against the king? 20 Then answered I them, and said unto them, The God of heaven, he will prosper us; therefore we his servants will arise and build: but you have no portion, nor right, nor memorial in Jerusalem, *and therefore have no just Pretence to trouble your selves with this Matter*.

Chap. III. Then Eliashib the high priest rose up with his brethren the priests, and they built the sheep-gate *thro' which the Sheep used to come, that were to be sacrificed; and the sanctified it or dedicated it by Solemn Prayers or Sacrifices*: and set up the Doors of it; even unto the Tower of Meah, *whither they built the Wall on one side of the Sheep-gate, as they did what they built of the Wall on the other side of the Sheep gate*, unto the tower of Hanneel. 2 And next unto him builded the men of Jericho: and next to them builded Zaccur the son of Imri. 3 But the fish-gate did the sons of Hassenaah build, who also laid the beams thereof, and set up the doors thereof, the locks thereof, and the bars thereof. 4 And next unto them repaired Meremoth the son of Urijah, the son of Koz: and next unto them repaired Meshullam the son of Berechiah, the son of Meshazabeel: and next unto them repaired Zadok the son of Baana. 5 And next unto them the Tekoites repair'd; but their Nobles *were either Proud and so put not their necks to the work of their Lord, or negligent and cared not whether it was done or no*. 6 Moreover the Old-gate repaired Jehoiada the son of Peseah, and Meshullam the son of Besodeiah; they laid the beams thereof,

Ap. 12.

II.

The Names and Order of them that rebuilt the Wall.

E

and

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and set up the doors thereof, and the locks thereof, and the bars thereof. 7 And next unto them repaired Melatiah the Gibeonite, and Jadan the Meronothite, the men of Gibeon, and of Mizpah, and * Chisse a Governor on this side the River, *who being a Convert to the Jewish Religion help'd in this work.* 8 Next unto him repaired Uzziel the son of Harhaiah, of the goldsmiths: next unto him also repaired Hananiah the son of one of the apothecaries, and they fortified Jerusalem unto the broad wall. 9 And next unto them repaired Rephaiah the son of Hur, the Ruler or Overseer of the Work of the half part of Jerusalem *viz. that in the Tribe of Judah.* 10 And next unto them repaired Jedaiah the son of Harumaph, even over against his house: and next unto him repaired Hattush the son of Hashabniah. 11 Malchijah the son of Harim, and Hashub the son of Pahath-moab, repaired * another piece, and the tower of the furnaces. 12 And next unto him repaired Shallum the son of Halo-hesh, the Ruler of the other half part of Jerusalem *viz. that in the Tribe of Benjamin;* He and his daughters, *these women being Rich and piously contributing to this work.* 13 The Valley-gate repaired Hanun, and the inhabitants of Zanoah; they built it, and set up the doors thereof, the locks thereof, and the bars thereof, and a thousand cubits on the wall unto the dung-gate. 14 But the dung-gate repaired Malchiah the son of Rechab, the ruler of part of Beth-haccerem: he built it, and set up the doors thereof, the locks thereof, and the bars thereof. 15 But the gate of the fountain repaired Shallum the son of Col-hozeh, the ruler of part of Mizpah; he built it, and covered it, and set up the doors thereof, the locks thereof, and the bars thereof, and the wall of the pool of Siloah by the kings garden, and unto the stairs that go down from the city of David. 16 After him repaired Nehemiah the son of Azbuk the ruler of the half part of Beth-zur, unto the place over against the sepulchres of David, and to the pool that was made, and unto the House of the mighty *i. e. where the Kings guards used to ly.* 17 After him repaired the Levites, Rehum the son of Bani: next unto him repaired Hashabiah the ruler of the half part of Keilah, in his part. 18 After him repaired their brethren, Bavai the son of Henadad, the ruler of the half part of Keilah. 19 And next to him repaired Ezer the son of Jehua, the ruler of Mizpah, another piece over against the going up to the armoury at the turning of the wall. 20 After him Baruch, the son of Zabbai, earnestly repaired * another piece, from the turning of the wall unto the door of the house of Eliashib the high priest. 21 After him repaired Meremoth the son of Urijah, the son of Koz, another piece, from the door of the house of Eliashib, even to the end of the house of Eliashib.

22 And

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22 And after him repaired the priests, the men of the plain. 23 After him repaired Benjamin, and Halhub, over against their house: after him repaired Azariah the son of Maaseiah, the son of Ananiah, by his house. 24 After him repaired Binnui the son of Henadad, another piece, from the house of Azariah, unto the turning of the wall, even unto the corner. 25 Palal the son of Uzai, over against the turning of the wall, and the tower which lieth out from the kings high house, that was by the court of the prison; after him, Pedaiah the son of Parosh. 26 Moreover, the Nethinims * which dwelt in or by Ophel, * repair'd unto the place over against the Water-gate toward the east, and the tower that lieth out. 27 After them the Tekoites repaired another piece, over against the great tower that lieth out, even unto the wall of Ophel. 28 From above the horse-gate repaired the priests, every one over against his house. 29 After them repaired Zadok the son of Immer, over against his house: after him repaired also Shemaiah, the son of Shechaniah, the keeper of the east-gate. 30 After him repaired Hananiah the son of Shelemiah, and Hanun the sixth son of Zaphan, another piece: after him repaired Meshullam the son of Berechiah, over against his chamber. 31 After him repaired Malchiah the goldsmiths son, unto the place of the Nethinims, and of the merchants, over against the gate Miphkad, and to the going up of the corner. 32 And between the going up of the Corner unto the Sheep-gate (*with which this Account begins v. 1. and so the Whole Round of the Wall is here accounted for*) repaired the goldsmiths and the merchants.

Chap. IV. But it came to pass, that when Sanballat heard that we builded the wall, he was wroth, and took great indignation and * scoffed at the Jews. 2 * Namely he spake before his brethren or Commanders in those parts as he was, and the army of Samaria, and said, What do these feeble Jews? will they fortifie themselves? will they sacrifice? will they make an end in a day? will they revive or make whole again all of a sudden the stones out of the heaps of the rubbish, made of those things which were burnt? *If they can't do such Miracles, 'tis impossible for 'em to rebuild the Wall.* 3 Now Tobiah the Ammonite was by him, and he said, Even that which they build, if a fox go up, he shall even break down their stone-wall, thereby jeering at the Wall as but Low and very Weak. 4 Which Nehemiah hearing of, pray'd as follows: Hear, O our God, their Scoffs, for we are despis'd by them; and turn their Reproach on their Own head, by making them a Scorn to others as we are to them, and to that end give them for a prey to some Enemy, that may carry them away Captive from our Neighbourhood,

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and let them be despised in the land of *their Captivity; 5 And forasmuch as I foresee by the spirit of Prophecy, that they are of so wicked and implacable a spirit against Thee our God and us thy People, that they will never render themselves Capable of thy mercy, cover not or thou shalt not cover their Iniquity, and let not or their Sin shall not be blotted out from before thee: for they have provoked thee to anger before the builders, by endeavouring to discourage them by their Scoffs and Threats from the Work, which is for Thy honour as well as the safety of thy people. 6 So built we on the wall; and all the wall was joined together unto the Half of the Height thereof; for the people * minded the work. 7 But it came to pass that when Sanballat and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem were made up, and that the breaches began to be stopped, then they were very wroth, 8 And conspired all of them together, to come and to fight against Jerusalem, and to hinder it. 9 Nevertheless, we made our prayer unto our God, and set a watch against them day and night, because of them. 10 And Judah *i. e. some of the Jews* said unto me, The strength of the bearers of burdens is decay'd *i. e. the Labourers have work'd so hard and so long*, and there is still much Rubbish to be removed, so that we are not able to go on to build the Wall for the present, and till we have rested. 11 And withall they told me that our Adversaries * have said, They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease. 12 * Namely it came to pass that when the Jews which dwelt by them, came, they said unto us ten times, *i. e. frequently*: From all places, *where they dwell*, * will they come again upon you. 13 Therefore set I in the lower places, *where the wall was not raised to its just height*, behind the wall, and on the higher places *where the Wall was finished*, I even set the people after their families with their swords, their spears, and their bows. 14 And I looked and perceived the people were somewhat discouraged for Fear of their Enemies, and therefore I rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be not ye afraid of them: remember the Lord which is great and terrible, and fight for your brethren, your sons, and your daughters, your wives and your houses. 15 And it came to pass when our enemies heard that it *which they designed* v. 11. was known unto us, and God had brought their counsel to nought, that we return'd all of us to the wall, every one unto his work, *the Enemy having laid aside their Design of surprizing Us on their bearing it was discover'd to Us*. 16 And it came to pass from that time forth, that the half of my servants wrought in the work, and the other half of them held both

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both the spears, the shields, and the bows, and the habergeons; and the rulers were behind all the house of Judah, *i. e. all the Jews employ'd in the work, encouraging and forwarding them in the Work.*

17 They which builded on the wall, and they that bare burdens, with those that laded, every one with one of his hands wrought in the work, and with the other hand held a weapon. 18 For the builders, every one had his sword girded by his side, and so builded: and he that sounded the trumpet was by me. 19 And I said unto the nobles, and to the rulers, and to the rest of the people, The work is great and large, and we are separated upon the wall, one far from another. 20 In what place therefore ye hear the sound of the trumpet, resort ye thither unto us: our God shall fight for us. 21 So we laboured in the work: and half of them held the spears, from the rising of the morning, till the stars appeared. 22 Likewise at the same time said I unto the people, *let no one for the future till the work be done, go out of the City to lodge in the Suburbs or any neighbouring Village, but* let every one with his servant lodge within Jerusalem, that in the night they may be a greater Guard to Us and sooner ready to labour in the day. 23 So neither I, nor my brethren, nor my servants, nor the men of the guard which followed me, none of us put off our clothes, *but lay in them all night, ** except that every one put them off for washing, *when our Inner garment was foul, or for such Washings as the Law required or Custom had introduced.*

Chap. V. And there was a great Cry of the Poor of the people and of their wives against their rich brethren the Jews. 2 For there were that said, We, our sons, and our daughters are many: therefore we are forced to take up Corn for them, *at Unreasonable rates which are demanded,* that we may eat and live. 3 Some also there were that said, We have mortgaged our lands, vineyards, and houses, that we might buy corn, because of the Dearth *which was occasion'd by want of Rain, which God with-held (b) for their neglecting the building of his House and minding more the Building of their Own.* 4 There were also that said, We have borrowed money for the kings tribute, and that upon our lands and vineyards. 5 Yet now our flesh is as the flesh of our brethren, our children as their children *i. e. We poorer sort are Jews as well as the Richer, and there is no other Difference between Us, which the Richer ought to consider and deal with us More Kindly: and yet lo we are forced, by the Rich to whom we are indebted, to bring into Bondage our sons and our daughters, to be servants, and some of our daughters are*

IV.

Nehemiah
redresses the Oppression of the
poor Jews that
were in debt.

(b) Haggai I. 9, 10, 11.

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brought unto bondage already, neither is it in our power to redeem them: for other men have our lands and vineyards. 6 And I was very angry when I heard their cry, and these words. 7 Then I consulted with my self, and I rebuked the nobles, and the rulers, and said unto them, You exact usury every one of his brother. And I set a great assembly against them, *i. e. took the Opportunity thus to rebuke the Nobles, when there was a more than ordinary Assembly of all sorts, that so what I said, might have the greater effect, and make those that were guilty the more Asham'd.* 8 And I said unto them, We *i. e. I Myself and some others you well know*, have after our ability redeem'd many of our brethren the Jews, which were sold unto the heathen; and will you even sell your brethren to the Heathen? or shall they be sold to us *i. e. Do ye expect we should redeem 'em of you, as we did Others of our brethren from the Heathen?* Then held they their peace, * having nothing to answer. 9* Then I said, *I perceive by your silence that ye are sensible*, It is not good that ye do: but ought ye not to walk in the fear of the * Lord, and therefore to keep his Commandments in relation hereto, because or for fear of the Reproach of the heathen our Enemies, who may justly upbraid you with Inhumanity, and thereupon reproach even your Religion itself. 10 I likewise, and my brethren, and my servants, might exact of them money and corn, *as the Revenue due to me and my Officers as I am Governor &c. But you see I forbear to claim my Right because of their Poverty: Wherefore I pray you let us leave off this usury much more.* 11 Restore, I pray you, to them, even this day, their lands, their vineyards, their olive-yards, and their houses, also the hundredth part of the money, and of the corn, the wine, and the oyl, that ye exact of them *by way of Usury.* 12 Then said they, We will restore them, and will require nothing of them; so will we do as thou sayst. Then I called the priests, and took an oath of them, that they should do according to this promise. 13 Also I shook my lap, and said, So God shake out every man from his house, and from his labour, that performeth not this promise, even thus be he shaken out, and emptied *i. e. deprived of All he has, and reduced to extream Poverty himself.* And all the Congregation said, Amen, and praised the Lord for giving 'em so good a Governor. And the people did according to this promise.

V.
Nehemiah's governor in the land of Judah, from the twentieth year, even unto the two and thirtieth year of Artaxerxes the king, that is, twelve years, I and my brethren *i. e. his Domesticks or Officers under him as Governor*, have not eaten the bread of the Governor *i. e. have not taken the Allowance made to the Governor &c. by the King.*

15 But

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15 But the former governors that had been before me, were chargeable unto the people *in taking the Allowance aforesaid*, and *or namely* had taken of them bread and wine, beside forty shekels of silver, yea, even their servants bare rule over the people *i. e. the former Governors conniv'd even at the Exaction of their Servants, who demanded what they pleased*. But so did not I, because of the fear of God. 16 Yea, also I continued in the work of this wall, neither bought we any land, *being not desirous to enrich our selves*; and all my servants were gathered thither *i. e. to the Wall to the Work thereof*, and yet we demanded nothing on that Account, *tho' Others likely were paid for their Care therein*. 17 Moreover I was so far from getting what Money I could to buy land as v. 16, that I chose to lay it out rather in House-keeping; and accordingly there were at my Table usually or daily and hundred and fifty of the Jews and Rulers, besides those that came to us *in Business* from among the heathen that are about us. 18 Now that which was prepared for me daily, was one ox, and six choice sheep; also fowls were prepared for me, and once in ten days, store of all sorts of wine: yet for all this required not I the bread of the governor, because the bondage was heavy upon this people *i. e. Many of 'em were so mean that they could not maintain themselves without great Hardship, and had been forced to let their Children be taken as Bond-servants and the like (as v. 5.)* 19 Think upon me therefore my God of whom Alone I expect my Reward, for Good; according to all that I have done for this people.

Chap. VI. Now it came to pass, when Sanballat, and Tobiah, and Geshem the Arabian, and the rest of our enemies heard that I had builded the wall, and that there was no breach left therein; (though at that time I had not set up the doors upon the gates)

VI.
Sanballat endeavours to terrify Nehemiah.

2 That Sanballat, and Geshem sent unto me, saying, Come, let us meet together in some one of the villages in the plain of Ono: but they thought to do me mischief. 3* Therefore I sent Messengers unto them, saying, I am doing a great work, so that I cannot come down: why should *i. e. There is nothing requires our Meeting so much or of such Importance, as that the work should cease, whilst I leave it and come down to you?* 4 Yet they sent unto me four times after this sort; and I answered them after the same manner. 5 Then sent Sanballat his servant unto me, in like manner, the fifth time, with an open letter in his hand, that Any one might see What he was accused of: 6 Wherein was written: It is reported among the heathen, and Gashmu or Geshem particularly says or undertakes to prove it; that Thou and the Jews think to rebel: for which cause thou buildest the wall, that thou mayest be their king, according to

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to these words. 7 And thou hast also appointed prophets to preach of thee at Jerusalem, saying, there is a king in Judah: and now shall it be reported to the king, according to these words. Come now therefore and let us take counsel together *how thou mayest wipe off this Suspicion if it should be suggested to the King, as is certainly intended.* 8 Then I sent unto him, saying, There are no such things done as thou sayst, but thou feignest them out of thine own heart. 9 For they All made *i. e. what they all aim'd at, was to make, us afraid, saying, Their hands hereby shall be weaken'd i. e. They shall be so discourag'd hereby, that they shall desist from the Work,* that it be not done. Now therefore, O God, strengthen my hands *i. e. support and encourage me, that I may be able to support and encourage the Rest of my people: for in Thee only is my Trust.* 10 Afterward I came unto the house of Shemaiah the son of Delaiah, the son of Mehetabeel, who was shut up out of Fear as he pretended of the ill Designs of their Enemies; and the Better to perswade Nehemiah to do the like as follows: and he said, Let us meet together in a proper or secret Chamber that is in the Outer Court of the house of God, within the Gates of the Temple, and let us shut the Doors of the Temple, which being the strongest place as yet about Jerusalem, thou wilt be safest there: for they *i. e. Sanballat &c.* will come to slay thee, I foretell thee from God as his Prophet, yea in the night will they come to slay thee. 11 And I said, Should such a man as I flee? *i. e. Is it fit for me to flee who am the Governor, and ought to give good Example and encourage Others to fight with an Undaunted Courage?* And who *i. e. what Prudent man* is there that being as I am, with Men and Walls about me and the City, would go into the Temple to save his life, when 'tis the most likely way to lose All, and even my life. I will not go in. 12 And lo, I perceiv'd by his giving such imprudent Advice, that God had not sent him, but that he pronounced this pretended prophecy against me *i. e. in order to betray me to my Enemies:* for Tobiah and Sanballat had hired him. 13 Therefore was he hired, that I should be afraid, and do so, and sin by distrusting Gods Protection of Me and his People; and that they might have matter for an evil report, that they might reproach me, as a Man guilty of what they accused me. 14 My God think thou upon Tobiah and Sanballat, according to these their Works, and on the prophets Noadiah, and the rest of the Prophets, that would have put me in fear: for as I depend wholly on thy Goodness and Power to enable me to perfect the Work I came for to do, so I shall not have Recourse to the King of Persia my Master and Friend to redress our Grievances, and punish our unjust Enemies, but leave them to thy Just judgment;

PARAPHRASE.

as also those most wicked persons among my Own people, who have not been afraid to prophecy falsely in thy Name, tho' I might bring them to exemplary Punishment by other means.

15 So the wall was finish'd, in the twenty and fifth day of the month Elul, and so in the small compass of fifty and two days, notwithstanding all the Obstructions I had met with. 16 And it came to pass that when all our enemies heard thereof, and all the heathen that were about us saw these things, they were much cast down in their own eyes: for they perceived that this work was wrought of our God *i. e.* by his special Protection and Blessing, forasmuch as it was finished in so short a time, and under such great Difficulties. 17 For moreover or besides what I have afore said of the Obstructions I met with in the said work, it is to be known that in those fifty and two days wherein the Wall was finished as *v.* 15. several even of the Nobles of Judah were so Wicked as to be False unto me, and so sent many letters unto Tobiah, and the letters of Tobiah came unto them, they thus holding secret Correspondence with their most pestilent Enemies against me their Governour. 18 For there were many in Judah sworn unto him *viz.* to betray unto him All they could of my Designs, and to hinder them as much as they could, tho' they acted herein against their God and Country: Which was brought about because he *i. e.* Tobiah was the son in law of Shechaniah the son of Arah; and his son Johanan had taken the daughter Meshullam, the son of Berechiah: Of such pernicious Consequence was their Marriages with Strangers not Converts. 19 Also they were so Imprudent as well as Impudent and Wicked, as that they reported his good deeds before me *i. e.* commended him as a very Worthby man to me, and utter'd my words to him *i. e.* what I replied to them in objection to the good Character they gave me of him; and seeing I would not be brought to have a Good opinion of him, they inform'd him of All they could as to what I did or design'd: and Tobiah therefore sent letters to put me in Fear as *v.* 13. perceiving by his Correspondents that I would have nothing to do with Him.

Chap. VII. Now it came to pass when the wall was built, and I had set up the * Gates, and the Gate-keepers, and the Singers and Levites were appointed for the dedication of the Wall, 2 That I gave my brother Hanani, and Hananiah the ruler of the Palace or House I had built for the Viceroy or Governor, Charge over Jerusalem, during my Absence, *viz.* Hanani was my Deputy-Governor, and Hananiah was to be his Assistant or Deputy if there should be Occasion: (for He was a Faithful man, and feared God above many) 3 And I said unto them, Let not the gates of Jerusalem be opened, until the sun be hot *i. e.* a good time after it is Up, that you may the Better see

VII.

The Wall is finished, notwithstanding all Opposition.

Ap. 13.

VIII.

Nehemiah makes Hanani Governor of Jerusalem.

PARAPHRASE.

round where any Enemy is at hand; and the People may be All up and Ready to assist in case of need: and Early in the Evening, While the People be All up, and so they may stand by many of 'em to see it done, and be Ready to assist likewise if there should be any need or danger, let them shut the * Gates, and bar them: and appoint watches of the inhabitants of Jerusalem, every one in his Watch i. e. Course and Place, and in this last respect 'tis advisable for every one to be over against or near his * Own house, which will make 'em more Watchful, it being to secure their own. 4 Now there was the more reason for the foregoing Orders and Care, because the city was large and great, but the people were few therein as yet, and many of the houses that were formerly, were not built. Which Nehemiah remedied upon his Return to Jerusalem from Artaxerxes the King, to whom he seems to have gone now quickly after his having built the Wall, which was the chief Matter he was impower'd to do, to give the King an Account of his having executed the Commission afore gave him, and to obtain a new Commission.

SECTION LXVIII.

Containing an Account of what was done by Nehemiah, after his Second Coming to Jerusalem: Which takes us Chap. VII. 7—XII. ult.

I. *Nehemiah having return'd to the King at the time (c) set Chap. 2. A Register of those that first return'd from Babylon. 6. and obtain'd a new Commission for twelve years Chap. 5. 14. comes back again to Jerusalem: Where they First thing he set about remedying, was the Fewness of the Inhabitants of Jerusalem, of which he*

ANNOTATIONS.

(c) It is not likely that the Time set by the King at first was so long as Twelve years, but only till the Walls could be rebuilt, and things put in a tolerable Posture of Defence. Nehemiah agrees exactly with Ezra in the Sum total of them that first return'd into Judea with Zerubbabel viz. that they were 42360, as Ezra 2. 64. and Nehem. 7. 66. But then they differ as to several of the Particular numbers. Thus whereas Ezra 2. 5, it is said that the Children of Arah were 775, in Nehem. 7. 10, they are said to be but 652; and so as to several other particular Sums. Now it is probably enough conjectur'd, that these Differences were occasion'd by Nehemiahs adding to the Old Register such as came afterwards, and blotting out others, whose Families were extinguisht; which may be the Reason that the Family of Magbiss mention'd Ezra 2. 30, is not at All mention'd by Nehemiah. It is not likewise to be doubted, but Transcribers have made several mistakes in writing the Sums or Numbers of the Particular Families, which has contributed to the greater Difference between Ezra and Nehemiah. He that will but compare Ezra 2. and Nehem. 7, with the Septuagint and Syriac Versions, will quickly see, How many Mistakes have been caused by Transcribing.

Speaks

PARAPHRASE.

speaks in the foregoing verse. The method he took to remedy the same, He now proceeds to relate. 5 And my God put into mine heart, to gather together the nobles, and the rulers, and the people, that they might be reckoned by *their genealogy, that so knowing of what Family they were, and where their Ancestors formerly dwell, he might order those, whose Habitation had formerly been in Jerusalem, but were now elsewhere, to come and settle there again.* And I found a register of the genealogy of them which came up at the first as *Ezr. 2. 1. &c.* and found written therein, *thus as to the main, or abating such Alterations as Nehemiah saw fit to make in the new List or Register he caused to be then drawn up, and which he here inserts :* 6 These are the children of the province, that went up out of the captivity, of those that had been carried away, whom Nebuchadnezzar the king of Babylon had carried away, and came again to Jerusalem, and to Judah, every one unto his city ; 7 Who came with Zerubbabel : Jeshua, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, Baanah ; the number, I say, of the men of the people of Israel, was this ; 8 The children of Parosh, two thousand an hundred seventy and two. 9 The children of Shephatiah, three hundred seventy and two. 10 The children of Arah, six hundred fifty and two. 11 The children of Pahath-moab, of the children of Jeshua and Joab, two thousand and eight hundred and eighteen. 12 The children of Elam, a thousand two hundred fifty and four. 13 The children of Zattu, eight hundred forty and five. 14 The children of Zaccai, seven hundred and threescore. 15 The children of Binnui, six hundred forty and eight. 16 The children of Bebai, six hundred twenty and eight. 17 The children of Azgad, two thousand three hundred twenty and two. 18 The children of Adonikam, six hundred threescore and seven. 19 The children of Bigvai, two thousand threescore and seven. 20 The children of Adin, six hundred fifty and five. 21 The children of Ater of Hezekiah, ninety and eight. 22 The children of Hashum, three hundred twenty and eight. 23 The children of Bezai, three hundred twenty and four. 24 The children of Hariph, an hundred and twelve. 25 The children of Gibeon, ninety and five. 26 The men of Bethlehem and Netophah, an hundred fourscore and eight. 27 The men of Anathoth, an hundred twenty and eight. 28 The men of Beth-azmaveth, forty and two. 29 The men of Kirjath-jearim, Chephirah, and Beeroth, seven hundred forty and three. 30 The men of Ramah and Gaba, six hundred twenty and one. 31 The men of Michmas an hundred and twenty and two. 32 The men of Beth-el and Ai, an hundred twenty and three. 33 The men of

PARAPHRASE.

the other Nebo, fifty and two. 34 The children of the other Elam a thousand two hundred fifty and four. 35 The children of Harim, three hundred and twenty. 36 The children of Jericho, three hundred forty and five. 37 The children of Lod, Hadid, and Ono, seven hundred twenty and one. 38 The children of Senaah, three thousand nine hundred and thirty. 39 The priests: the children of Jedaiah, of the house of Jeshua, nine hundred seventy and three. 40 The children of Immer, a thousand fifty and two. 41 The children of Pashur, a thousand two hundred forty and seven. 42 The children of Harim, a thousand and seventeen. 43 The Levites: the children of Jeshua, of Kadmiel, and of the children of Hodevah, seventy and four. 44 The singers: the children of Asaph, an hundred forty and eight. 45 The porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, an hundred thirty and eight. 46 The Nethinims: the children of Ziha, the children of Hashupha, the children of Tabaoth, 47 The children of Keros, the children of Sia, the children of Padon, 48 The children of Lebanah, the children of Hagaba, the children of Shalmai, 49 The children of Hanan, the children of Giddel, the children of Gahar, 50 The children of Reaiah, the children of Rezin, the children of Nekoda, 51 The children of Gazam, the children of Uzza, the children of Phaseah, 52 The children of Befai, the children of Meunim, the children of Nephishefim, 53 The children of Bakbuk, the children of Hakupha, the children of Harhur, 54 The children of Bazlith, the children of Mehida, the children of Harsha, 55 The children of Barkos, the children of Sisera, the children of Tamah, 56 The children of Neziah, the children of Hatipha. 57 The children of Solomons servants: the children of Sotai, the children of Sophereth, the children of Perida, 58 The children of Jaala, the children of Darkon, the children of Giddel, 59 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of Amon. 60 All the Nethinims, and the children of Solomons servants, were three hundred ninety and two. 61 And these were they which went up also from Tel-melah, Tel-haresha, Cherub, Addon, and Immer: but they could not shew their fathers house, nor their seed, whether they were of Israel. 62 The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred forty and two. 63 And of the priests: the children of Habaiah, the children of Koz, the children of Barzillai, which took one of the daughters of Barzillai the Gileadite to wife, and was called after their name. 64 These sought their register among

PARAPHRASE.

mong those that were reckoned by genealogy, but it was not found: therefore were they, as polluted, put from the priesthood. 65 And the Tirshatha said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and Thummim. 66 The whole congregation together, was forty and two thousand three hundred and threescore, 67 Beside their man-servants and their maid-servants, of whom there were seven thousand three hundred thirty and seven: and they had two hundred forty and five singing-men and singing-women. 68 Their horses, seven hundred thirty and six: their mules, two hundred forty and five: 69 Their camels, four hundred thirty and five: six thousand seven hundred and twenty asses.

70 And as formerly after making the First Register there were Offerings made, so likewise now the People being summon'd to Jerusalem for the Reason mention'd v. 5. and the foregoing Register being made, some of the chief of the fathers gave to the Work that remain'd still to be done about the Temple: In the first place the Tirshatha or Governour viz. Nehemiah gave to the treasure, a thousand drams of gold, fifty basons, five hundred and thirty priests garments. 71 * Then some of the chief of the fathers gave to the treasure of the work, twenty thousand drams of gold, and two thousand and two hundred pound of silver. 72 And that which the rest of the people gave, was twenty thousand drams of gold, and two thousand pound of silver, and threescore and seven priests garments.

73 So after the foregoing Register was taken, and the foresaid Offerings made, Nehemiah dismiss'd the people, and the priests and the Levites, and the * Gate-keepers, and the singers, and some of the people, and the Nethinims, and all Israel return'd and dwelt in their respective Cities, till * the seventh month drew nigh, the children of Israel were or continued in their Cities. Chap. VIII. Then all the people gathered themselves together as one man into the * broad street that was before the water-gate, and they spake unto Ezra the scribe, to bring the book of the law of Moses, which the Lord had commanded to Israel. 2 And Ezra the priest brought the law before the congregation, both of men and women, and all that could hear with understanding, upon the first day of the seventh month. 3 And he by times read therein before the street that was before the water-gate, from the morning until mid-day, before the men and the women, and those that could understand; and the ears of all the people were attentive unto the book of the law. 4 And Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose, and beside him stood Mattithiah, and Shema and Ananiah, and Urijah, and Hilkiab, and Maaseiah, on his right hand; and

II.
Oblations at the Temple.

III.
The Law is read to the People on the New-moon, or First-day of the seventh month.

PARAPHRASE.

and on his left hand, Pedaiah, and Misael, and Malchiah, and Hashum, and Hashbadana, Zechariah, and Meshullam. 5 And Ezra opened the book in the sight of all the people, (for he was above all the people) and when he opened it, all the people stood up *out of Reverence*. 6 And Ezra blessed the Lord the great God : and all the people answered, Amen, amen, with lifting up their hands : and they bowed their heads and worshipped the Lord with their faces to the ground. 7 Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites caused the people to understand the law : and the people stood in their place. 8 So they *all aforementioned v. 4, and 7*, read in the book, in the law of God distinctly, and gave the sense, and caused them to understand the reading. 9 And Nehemiah which is the Tirshatha, and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, *This day being the First New-moon in the Civil year or according to the Old way of reckoning the year &c. is an holy Festival unto the Lord : mourn not therefore nor weep, it being Improper for a Festival : for all the people wept, when they heard the words of the law, bewailing their Ignorance thereof hitherto, and Violations of it.* 10 Then said he unto them *at mid-day or dinner-time*, Go your way, eat the fat and drink the sweet, *i. e. provide you as good Cheer as ye can*, and send portions unto them for whom nothing is prepar'd, *being too poor to buy for themselves* : for this day is *to be kept as an holy Festival* unto the Lord : * therefore be you not sorry, for the joy of the Lord is your strength, *i. e. ye ought rather to rejoice for the Great things the Lord has enabled us to do, in rebuilding the Temple and Walls of Jerusalem &c.* 11 So the Levites stilled all the people, saying, Hold your peace, for the day is holy, neither be ye grieved. 12 And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, *as for the other Reasons aforementioned, so particularly, because they had understood the words i. e. Meaning of the Law that were declared unto them.*

IV.
The Feast of
Tabernacles is
kept.

13 And on the second day were gathered together the chief of the fathers of all the people, the priests and the Levites, unto Ezra the scribe, even to understand the words of the Law *as to the following Case*. 14 * Namely they had found written in the law which the Lord had commanded by Moses, that the children of Israel should dwell in booths, in the feast of the seventh month : 15 And that they should publish and proclaim in all their cities, and in Jerusalem, saying, Go forth unto the mount, and fetch olive-branches, and pine-branches, and myrtle-branches, and palm-branches, and branches

PARAPHRASE.

branches of thick trees, to make booths, as it is written: *wherefore they came to Ezra to be instructed aright as to the manner of performing these particulars, which he did.* 16 So the people went forth, and brought them, and made themselves booths, every one upon the roof of his house, and in the courts, and in the courts of the house of God, and in the street of the water-gate, and in the street of the gate of Ephraim. 17 And all the Congregation of them that were come again out of the captivity, made booths, and sat under the booths: for since the days of Jeshua the son of Nun, unto that day, had not the children of Israel done so *i. e. kept the said Festival with so much Joy and Solemnity; and or namely* there was very great gladness. 18 Also day by day, from the first day of *this Feast of Tabernacles* to the last day, he read in the book of the law of God: and they kept the feast seven days, and on the eighth day was a solemn assembly, according unto the manner.

Chap. IX. Now *the Feast of Tabernacles ending on the twenty Second day of this seventh month*, on the twenty and fourth day of this month, the children of Israel were assembled with fasting, and with sackclothes, and earth upon them. 2 And *such of the seed of Israel, as had been guilty of taking strange Wives*, separated themselves from all *such* strangers, and stood and confessed their sins, and the iniquities of their fathers. 3 And they *i. e. the Levites*, stood up in their place, and read in the book of the law of the Lord their God, one fourth part of the day, and another fourth part they confessed, and worshipped the Lord their God. 4 * Namely there stood up upon * a Scaffold the Levites, Jeshua and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, and Chenani, and cried with a loud voice unto the Lord their God. 5 * Namely these Levites, Jeshua and Kadmiel, Bani, Hashabniah, Sherebiah, Hodi-jah, Shebaniah, and Pethahiah, said, Stand up and bless the Lord your God for ever and ever; and blessed be thy glorious name, which is exalted above all blessing and praise. 6 Thou, even thou art Lord alone, thou hast made heaven, the heaven of heavens with all their host, the earth and all things that are therein, the seas and all that is therein, and thou preservest them all, and the host of heaven worshippeth thee. 7 Thou art the Lord the God, who didst choose Abram, and broughtst him forth out of Ur of the Chaldees, and gavest him the name of Abraham: 8 And foundest his heart faithful before thee, and madest a covenant with him, to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites, to give it, I say, to his seed, and hast performed thy words, for thou art righteous: 9 And didst see the affliction of our fathers in Egypt, and heardst
V.
A Solemn
Fast is kept,
and Humiliati-
on; and the Co-
venant with
God is renewed
and sealed.
their

PARAPHRASE.

their cry by the Red sea: 10 And shewedst signs and wonders upon Pharaoh, and on all his servants, and on all the people of his land: for thou knewest that they dealt proudly against them: so didst thou get thee a name, as it is this day. 11 And thou didst divide the sea before them, so that they went through the midst of the sea on the dry land, and their persecutors thou threwest into the deeps, as a stone into the mighty waters. 12 Moreover, thou leddest them in the day by a cloudy pillar; and in the night by a pillar of fire, to give them light in the way wherein they should go. 13 Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments: 14 And madest known unto them thy holy sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant: 15 And gavest them bread from heaven, for their hunger, and broughtst forth water for them out of the rock, for their thirst, and promisedst them that they should go in to possess the land, which thou hadst sworn to give them. 16 But they and our fathers dealt proudly, and hardened their necks, and hearkned not to thy commandments: 17 And refused to obey, neither were mindful of thy wonders that thou didst among them: but hardened their necks, and in their rebellion appointed a captain to return to their bondage: but thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsookest them not. 18 Yea, when they had made them a molten calf, and said, This is thy God that brought thee up out of Egypt, and had wrought great provocations: 19 Yet thou in thy manifold mercies, forsookest them not in the wilderness: the pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to shew them light, and the way wherein they should go. 20 Thou gavest also thy good spirit, *not only to Moses but to seventy Others also of them, that they might be the better able to instruct and govern the rest of them,* and with-heldest not thy Manna from their mouth *till they came into Canaan,* and gavest them water for their thirst. 21 Yea, forty years didst thou sustain them in the wilderness, so that they lacked nothing; their clothes waxed not old, and their feet swelled not. 22 Moreover, thou gavest them kingdoms and nations, and didst divide them into corners: so they possessed the land of the king of Heshbon, and the land of Og king of Bashan. 23 Their children multipliedst thou as the stars of heaven, and broughtest them into the land, concerning which thou hast promised to their fathers, that they should go in to possess it. 24 So the children went in and possessed the land, and thou subduedst before

PARAPHRASE.

fore them the inhabitants of the land, the Canaanites, and gavest them into their hands, with their kings, and the people of the land, that they might do with them as they would. 25 And they took strong cities, and a fat land, and possessed houses full of all goods, wells digged, vineyards and olive-yards, and fruit-trees in abundance: so they did eat, and were filled, and became fat, and delighted themselves in thy great goodness. 26 Nevertheless they were disobedient, and rebelled against thee, and cast thy law behind their backs, and slew thy prophets which testified against them to turn them to thee, and they wrought great provocations. 27 Therefore thou deliveredst them into the hand of their enemies, who vexed them: and in the time of their trouble, when they cried unto thee, thou heardst them from heaven; and according to thy manifold mercies, thou gavest them saviours, who saved them out of the hand of their enemies. 28 But after they had rest, they did evil again before thee: therefore ledest thou them in the hand of their enemies, so that they had the dominion over them: yet when they returned and cried unto thee, thou heardst them from heaven, and many times didst thou deliver them, according to thy mercies: 29 And testifiedst against them, that thou mightst bring them again unto thy law: yet they dealt proudly, and hearkned not unto thy commandments, but sinned against thy judgments (which if a man do, he shall live in them) and withdrew the shoulder and hardened their neck, and would not hear. 30 Yet many years didst thou forbear them, and testifiedst against them by the spirit in thy prophets: yet would they not give ear: therefore gavest thou them into the hand of the people of the lands *i. e. of the Assyrians and Chaldeans who carried most of 'em away Captive.* 31 Nevertheless, for thy great mercies sake, thou didst not utterly consume them, nor forsake them; for thou art a gracious and merciful God. 32 Now therefore our God, the great, the mighty, and the terrible God, who keepest covenant and mercy; let not all the trouble seem little before thee, that hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, since the time of the kings of Assyria unto this day. 33 Howbeit, thou art just in all that is brought upon us; for thou hast done right, but we have done wickedly: 34 Neither have our kings, our princes, our priests, nor our fathers kept thy law, nor hearkned unto thy commandments, and thy testimonies wherewith thou didst testify against 'em. 35 For they have not served thee in their kingdom, and in thy great goodness that thou gavest them, and in the large and fat land which thou gavest before them, neither turned they from their wicked works.

PARAPHRASE.

36 *For which Sins of our Nation, Behold we are but servants still to this day; *namely as for the land that thou gavest unto our Fathers, to eat the Fruit thereof, and the Good thereof as Proprietors or Owners of it themselves, behold we are only servants in it, not holding it in our own Propriety or Right, but only as Vassals to the Kings we live under.* 37 *And accordingly it yields much Increase, or pays a great Tribute, to the Kings whom thou hast set over us because of our sins: also they have dominion over our bodies, and over our cattle, at their pleasure, so as they press us and our Cattle to serve in their Wars or any other Work, and we are in great Distress by reason of the foresaid publick Burdens of Tribute and Vassalage that we ly under, tho' we are not without the great Priviledge of enjoying or Living here by our Own laws.* 38 *And because of all this, as the only way to obtain thy Favour so much further as to give us a Perfect deliverance from all Subjection to any Foreign Power, we are now about to make a sure Covenant of sincere Obedience to thy Laws for the future; and our princes, Levites, and priests shall seal i. e. set their hands and seals to it, as the Method used among men to make Covenants most sure, and so a Token of our present Sincere Resolutions to keep the said Covenant; and also a Means the more to shew and testify our Falseness and Wickedness, if we do violate the said Covenant.*

VI.

The Names of those that sealed the Covenant in behalf of themselves and the whole Body of the Jews.

Chap. X. Now those that sealed were, Nehemiah the Tirshatha, the son of Hachaliah, and Zidkijah, 2 Seraiah, Azariah, Jeremiah, 3 Pashur, Amariah, Malchijah, 4 Hattush, Shebaniah, Malluch, 5 Harim, Meremoth, Obadiah, 6 Daniel, Ginnethon, Baruch, 7 Meshullam, Abijah, Mijamin, 8 Maaziah, Bilgai, Shemaiah: these were the chief of the priests who seal'd not only for themselves but in behalf of all the others, it being too tedious for All to Seal. 9 And the chief of the Levites, who likewise only seal'd for the same reason, were: both Jeshuah the son of Azariah, Binnui of the sons of Henadad, Kadmiel; 10 And their brethren, Shebaniah, Hodijah, Kelita, Pelaiah, Hanan, 11 Micha, Rehob, Hashabiah, 12 Zaccur, Sherebiah, Shebaniah, 13 Hodijah, Bani, Beninu. 14 The chief of the people; Parosh, Pahath-moab, Elam, Zattu, Bani, 15 Bunni, Azgad, Bebai, 16 Adonijah, Bigvai, Adin, 17 Ater, Hiskijah, Azzur, 18 Hodijah, Hashum, Bezai, 19 Hariph, Anathoth, Nebai, 20 Magpiash, Meshullam, Hezir, 21 Meshazabeel, Zadok, Jaddua, 22 Pelatiah, Hanan, Anaiah, 23 Hoshea, Hananiah, Hashub, 24 Halloheh, Pilcha, Shobek, 25 Rehum, Hashabnah, Maaseiah, 26 And Ahijah, Hanan, Anan, 27 Malluch, Harim, Baanah. 28 And the rest of the people that did not seal, as also the priests, the Levites, the * gate-keepers, the singers, the Nethinims, and all they that had separated themselves from

PARAPHRASE.

from the people of the lands, unto the law of God, their wives, their sons and their daughters, every one having knowledge, and having understanding: 29 They *all, tho' they did not Seal as taking up too much Time, yet* gave or gave their Consent to what was done by their brethren, and their nobles: and *All, both such as did and did not Seal,* entered into a curse and into an oath, to walk in Gods law, which was given by Moses the servant of God, and to observe and do all the commandments of the Lord our lord, and his judgments and his statutes: 30 And that we would not give our daughters unto the people of the land, nor take their daughters for our sons: 31 And if the people of the land *i. e. their Heathen neighbours* bring ware, or any victuals on the sabbath-day, to sell, that we would not buy it of them on the sabbath, or on the holy-day: and that we would leave *the Land to rest* the seventh year, and *in the same year quit* the Exaction of every Debt *i. e. remit the Debts that our poor Brethren shall owe us.*

32 Also we made *at this same time* Ordinances for us to observe for the future *viz* to charge our selves yearly with the third part of a shekel, for the service of the house of our God, 33 For the shew-bread, and for the continual * bread-offering, and for the continual burnt-offering, of the sabbaths, of the new-moons, for the set feasts, and for the holy things, and for the sin-offerings, to make an atonement for Israel, and for all the work of the house of our God. 34 And we cast the lots among the priests, the Levites, and the people, for the wood-offering, *namely We determin'd by the said Lots the Quantity, and Order in which we should take Care* to bring it into the house of our God, after the houses of our fathers, at times appointed year by year, to burn upon the altar of the Lord our God, as it is written in the law: 35 And to bring the first-fruits of our ground, and the first-fruits of all fruit of all trees, year by year, unto the house of the Lord: 36 Also the first-born of our sons and of our cattle, (as it is written in the law) and the firstlings of our herds, and of our flocks, to bring to the house of our God, unto the priests, that minister in the house of our God: 37 And that we should bring the first fruits of our dough, and our offerings, and the fruit of all manner of trees, of wine and of oyl, unto the priests, to the chambers of the house of our God, and the tithes of our ground unto the Levites, that the same Levites might have the tithes in all the cities of our tillage. 38 And a priest the son of Aaron shall be with the Levites, when the Levites take tithes; *that so he may see that the Levites do likewise give to the Priests Tithe or a Tenth part of the Tithes the people bring them:* and the Levites shall bring up the tithe of the tithes unto the house of our God, to the cham-

VII.
Ordinances
made.

PARAPHRASE.

chambers, into the treasure-house. 39 For the children of Israel, and the children of Levi, shall bring the offering of the corn, of the new-wine, and the oyl unto the chambers, where are the vessels of the sanctuary, and the priests that minister, and the * gate-keepers, and the singers: *who are the Ministers of God for whose use they were intended*: and we will not forsake the house of our God.

Ap. VIII. 14.
A List of
those that
dwelt at Jeru-
salem: and first
of the Laity.

Chap. XI. And I having according to my design Chap. 7. 4, 5. acquainted the Rulers how requisite it was they should live at Jerusalem in order to restore the former Flourishing Condition thereof and also its strength, thereupon the Rulers of the people, such as afore lived elsewhere, came and dwelt at Jerusalem: on my acquainting the Rest of the people likewise how requisite it was Many more of them should dwell there, the rest of the people also cast lots, to bring one of ten, to dwell in Jerusalem the holy city, and nine parts to dwell in other cities. 2 And the people blessed or highly commended and pray'd God to prosper in a special manner all the men, that tho' they were not Rulers nor chosen by Lot so to do, yet willingly offered themselves to leave their former Settlements and come and dwell at Jerusalem, for the Good of their Country. 3 Now these are the chief of the Jews or Israelites that came from Babylon &c. into the Province of Judea, that dwelt at Jerusalem, namely they which are mention'd v. 4. &c. but for the rest I need not stand to give their names; 'twill be enough to say in general, that in the other cities of Judah dwelt all the rest, every one in his possession in their cities: *who may be distinguish'd into these four sorts, to wit, the common people of all the Tribes of Israel, the priests, and the Levites, and the Nethinims, and the children of Solomons servants.* 4 And at Jerusalem dwelt * these of the children of Judah, and of the children of Benjamin: *namely of the children of Judah, Athaiah the son of Uzziiah, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahalaleel, of the children of Perez. 5 And Maaseiah the son of Baruch, the son of Col-hozeh, the son of Hazaiah, the son of Adariah, the son of Joiarib, the son of Zechariah, the son of Shiloni. 6 All the sons of Perez that dwelt at Jerusalem, were four hundred threescore and eight valiant men. 7 And these are the sons of Benjamin; Sallu the son of Meshullam, the son of Joed, the son of Pedaiiah, the son of Kolaiah, the son of Maaseiah, the son of Ithiel, the son of Jesaiah. 8 And after him Gabbai, Sallai, nine hundred twenty and eight. 9 And Joel the son of Zichri was their overseer: and Judah the son of Senuah, was second over the city. *i. e. next to the Overseer.*

IX.
Secondly of
the Priests.

10 Of the priests: Jedaiah the son of Joiarib, Jachin. 11 Seraiah the son of Hilkiyah, the son of Meshullam, the son of Zadok, the son

PARAPHRASE.

son of Meraioth, the son of Ahitub, was the ruler of the house of God; 12 And their brethren that did the work of the house *i. e. discharged all the offices belonging to the Priests*, were eight hundred twenty and two: and Adaiah the son of Jeroham, the son of Pelaliah, the son of Amzi, the son of Zechariah, the son of Pashur, the son of Malchiah, 13 And his brethren chief of the fathers, two hundred forty and two: and Amashai, the son of Azareel, the son of Ahafai, the son of Meshillemoth, the son of Immer, 14 And their brethren mighty men of valour, an hundred twenty and eight: and their overseer was Zabdiel, the son of one of the great men.

15 Also of the Levites: Shemaiah the son of Hashub, the son of Azrikam, the son of Hashabiah, the son of Bunni. 16 And Shabbethai, and Jozabad of the chief of the Levites, had the oversight of the outward business of the house of God *i. e. of such things as were to be taken care of without the Temple*; 17 And Mattaniah the son of Micha, the son of Zabdi, the son of Asaph, was the principal or Precentor to begin the Thanksgiving in prayer *i. e. to begin Singing the Hymn at the Morning and Evening Sacrifice*: and Bakbukiah the second among his brethren, and Abda the son of Shammua, the son of Galal, the son of Jeduthun. 18 All the Levites in the holy city, were two hundred fourscore and four. 19 Moreover the * gate-keepers Akkub, Talmon, and their brethren that kept the gates, were an hundred seventy and two. 20 And the residue of Israel (*as v. 3.*) and of the priests, and the Levites, were in all the cities of Judah, every one in his inheritance. 21 But the Nethinims dwelt in Ophel: *a place in Jerusalem*: and Zia, and Gispah were over the Nethinims. 22 The overseer also of the Levites at Jerusalem, was Uzzi the son of Bani, the son of Hashabiah, the son of Matthiah, the son of Micha: of the Sons of Asaph, the singers were over the business of the house of God, *viz. to look after the Repairs of it, for which they had more Leisure, because they were settled at Jerusalem, and to attend at the Temple but at certain hours.* 23 For it was the Kings *viz. Artaxerxes* commandment concerning them, that a certain portion should be for the singers, due for every day. 24 And Pethahiah the son of Meshezabeel, of the children of Zerah the son of Judah, was at the kings hand in all matters concerning the people, *i. e. was appointed by the King to receive all Petitions from the people, and by him were returned them Answers.*

25 And as for the Villages or other Towns with their fields, *which were inhabited by the children of Judah, they are these viz. Some of the children of Judah dwelt at Kirjath-arba and in the villages thereof, and at Dibon, and in the villages thereof, and at Jekabzeel and in the villages thereof,* 26 And at Jeshua, and at Moladah, and at Bethpheet,

X.

Thirdly of the Levites and Nethinims.

XI.

Other Cities inhabited by the Jews that returned.

PARAPHRASE.

phelet, 27 And at Hazar-shual, and at Beer-sheba and in the villages thereof, 28 And at Zicklag, and at Mekonah and in the villages thereof, 29 And at En-rimmon, and at Zareah, and at Jarmuth, 30 Zanoah, Adullam, and in their villages, at Lachish and the fields thereof, at Azekah and in the villages thereof. And they dwelt from Beer-sheba, unto the valley of Hinnom. 31 The children also of Benjamin from Geba, dwelt at Michmash, and Aiija, and Beth-el, and in their villages, 32 And at Anathoth, Nob, Ananiah, 33 Hazor, Ramah, Gittaim, 34 Hadid, Zeboim, Neballat, 35 Lod, and Ono, the valley of craftsmen. 36 And for the rest of the Levites that dwelt not at Jerusalem, there were divisions or Habitations allow'd for them in the other foremention'd towns of Judah and Benjamin.

XII
The Priests and
Levites that re-
turn'd with
Zerubbabel.

Chap. XII. Now these are the Priests and the Levites that went up with Zerubbabel the son of Shealtiel, and Jeshua: Seraiah, Jeremiah, Ezra, 2 Amariah, Malluch, Hattush, 3 Shechaniah, Rehum, Meremoth, 4 Iddo, Ginneitho, Abijah, 5 Miamin, Maadiah, Bilgah, 6 Shemaiah, and Joiarib, Jedaiah, 7 Sallu, Amok, Hilkiyah, Jedaiah: these were the chief of the priests, and of their brethren in the days of Jeshua. 8 Moreover the Levites: Jeshua, Binnui, Kadmiel, Sherebiah, Judah, and Mattaniah, which was over the thanksgiving, *i. e. appointed to see the Psalm of Thanksgiving sung every Morning and Evening*, he and his brethren. 9 Also Bakbukiah, and Unni, their brethren, were over against them *i. e. stood and officiated over against them*, in their * courses.

XIII.
The Success-
ion of the High-
priests.

10 And Jeshua who was the High-priest at the first return of the Captivity, begat Joiakim, Joiakim also begat Eliashib, and Eliashib begat Joiada, 11 And Joiada begat Jonathan, and Jonathan begat Jaddua (d).

XIV.
Other chief
Levites,

12 And in the days of Joiakim, *i. e. when he came to be High-priest*, these were the priests that were chief of the Fathers or Families: of Seraiah, Meraiah: of Jeremiah, Hananiah: 13 Of Ezra, Meshullam: of Amariah, Jehohanan: 14 Of Melicu, Jonathan: of Shebaniah, Joseph: 15 Of Harim, Adna: of Meraioth, Helkai: 16 Of Iddo, Zechariah: of Ginnethon, Meshullam:

ANNOTATIONS.

(d) If this Jaddua be the same with Jaddas, that was High priest in the time of Alexander the Great, and who went to meet him in his Pontifical Habit; then This and also what is related v. 22. must be added by some Later hand than Nehemiah's, it being Unlikely Nehemiah liv'd so long as to Alexander's Coming into Asia and so to Judea. It is not improbably thought to be added by Simon the Just, the Last of the Great Synagogue: Of which see more in my Continuation of the Jewish History, from the times of the Old Testament to the times of the New Testament.

PARAPHRASE.

17 Of Abijah, Zichri: of Miniamin, of Moadiah, Piltai: 18 Of Bilgah, Shammua: of Shemaiah, Jehonathan: 19 And of Jojarib, Mattenai: of Jedaiah, Uzzi: 20 Of Sallai, Kallai: of Amok, Eber: 21 Of Hilkiyah, Hashabiah: of Jedaiah, Nethaneel. 22 The Levites in the days of *the several successive High priests afore v. 10. and 11. mention'd viz.* Eliashib, Joiada, and Johanan, and Jaddua, were recorded* namely the chief of the Fathers or *their Families*; also the chief of the Priests were recorded to the reign of Darius the last Persian king, *in whose reign Jaddua was High priest.* 23 The sons of Levi, namely the chief of the fathers, were written in the book of the Chronicles or the Publick Records, even until the days of Johanan the son of Eliashib; and after that they were recorded elsewhere as v. 22. to the days of Jaddua.

24 Now the chief of the Levites for the business mention'd in the end of the v. were Hashabiah, Sherebiah, and Jeshua the son of Kadmiel; These with their brethren over against them were to praise and to give thanks according to the commandment of David the man of God, * in their courses. 25 Mattaniah, and Bakbukiah, Obadiah, Meshullam, Talmon, Akkub were the chief of the Levites that were the*Gate-keepers keeping Ward at the several Gates of the Temple. 26 These mention'd v. 12—21. and v. 24, and 25. were in the days of Joiakim the son of Jeshua, the son of Jozadak, and in the days of Nehemiah the governor, and of Ezra the priest, the scribe.

XV.

The chief singers &c.

27 And at the dedication of the wall of Jerusalem, they sought the Levites out of all their places, to bring them to Jerusalem, to keep the dedication with gladness, both with thanksgiving, and with singing with cymbals, psalteries, and with harps. 28 And the sons of the singers gathered themselves together, both out of the plain country round about Jerusalem, and from the villages of Netophathi, 29 Also from the house of Gilgal, and out of the fields of Geba, and Azmaveth: for the singers had builded them villages round about Jerusalem. 30 And the priests and the Levites purified themselves, and purified the people, and the gates, and the wall by sprinkling the Water of Purification likewise on the Wall and Gates: 31 Then I brought up the princes of Judah upon the wall, and appointed two great companies of them that gave thanks, whereof one went on the right hand upon the wall toward the dung-gate. 32 And after them went Hoshaiah, and half of the princes of Judah, 33 And Azariah, Ezra, and Meshullam, 34 Judah, and Benjamin, and Shemaiah, and Jeremiah, 35 And certain of the priests sons with trumpets: namely Zechariah the son of Jonathan, the son of Shemaiah, the son of Mattaniah, the son of Michaiah, the son of

XVI.

The Dedication of the wall.

Zac:

PARAPHRASE.

Zaccur, the son of Alaph: 36 And his brethren, Shemaiah, and Azarael, Milalai, Gilalai, Maai, Nethaneel, and Judah, Hanani, with the musical instruments of David the man of God, and Ezra the scribe before them. 37 And at the fountain-gate, which was over against them, they went up by the stairs of the city of David, at the going up of the wall, above the house of David, even unto the water-gate east-ward. 38 And the other company of them that gave thanks, went over against them, and I after them, and the half of the people upon the wall from beyond the tower of the furnaces, even unto the broad wall: 39 And from above the gate of Ephraim, and above the old gate, and above the fish-gate, and the tower of Hananeel, and the tower of Meah, even unto the sheep-gate; and they stood still in the prison-gate. 40 So stood the two companies of them that gave thanks, *being at length met in the Temple, there they stood in the house of God, and I, and the half of the rulers with me:* 41 And the priests; Eliakim, Maaseiah, Miniamin, Michaiah, Elioenai, Zechariah, and Hananiah with trumpets: 42 And Maaseiah, and Shemaiah, and Eleazar, and Uzzi and Jehohanan, and Malchijah, and Elam, and Ezer: and the singers sang loud, with Jezrahiah their overseer. 43 Also that day they offered great sacrifices, and rejoiced; for God had made them rejoice with great joy; the wives also and the children rejoiced: so that the joy of Jerusalem was heard even afar off.

XVII: 44 And at that time were some appointed over the chambers for the treasures, for the offerings, for the first-fruits, and for the tithes, to gather into them out of the fields of the cities the portions of the law for the priests and Levites: for Judah *i. e. all that were present at the Dedication of the Wall*, rejoiced for to see the priests and for the Levites that waited or officiated, *perform their office so well, and to see so many of 'em there; and they were so well pleased therewith, that they were thereby mov'd to take this special Care, that they All had their Allowance duly.* 45 And both the singers and the *gate-keepers kept the ward of their God, *i. e. the singers sung or derly in their Courses, and the Gate-keepers kept the ward of purification, i. e. duly observed the Orders not to suffer any Unclean person or thing come into the house of God, according to the commandment of David, and of Solomon his son, that the people were mightily pleased with them also.* 46 For in the days of David and Alaph of old, there were appointed chief of the singers, and songs of praise and thanksgiving unto God. 47 And accordingly all Israel in the days of Zerubabel, and in the days of Nehemiah, gave the portions of the singers, and the *gate-keepers, every day his portion, *as well as to the rest of the Levites; and they sanctified the holy things i. e. set apart their Tithe*

The People
pleased to see
the Priests and
Levites per-
form their Of-
fices so well.

PARAPHRASE.

Tithe unto the Levites, and the Levites sanctified them i. e. set apart a Tenth part of the Tithes they received, unto the children of Aaron i. e. the Priests.

SECTION LXIX.

Containing an Account of the Reformation made by Nehemiah of those *Ill* things that had again crept into the Government, during his *second* Absence: Which takes up the Remainder of this Book.

Chap. XIII. On that day viz. of the Dedication of the Wall, which hence seems to have been Annually observed afterwards; and the Day here meant, not to have been the Very Day on which the Wall was so dedicated, this being before Nehemiah return'd the first time to Artaxerxes, and as soon as the Wall was built: but the next Anniversary of the said Day of Dedication, after Nehemiah was come back again the second time as v. 6, to Jerusalem: On the said day they read in the book of Moses in the audience of the people; and therein was found written, that the Ammonite and the Moabite should not come into the congregation of God for ever, i. e. should not marry with the Israelites; 2 Because they met not the children of Israel with bread and with water, but hired Balaam against them, that he should curse them: howbeit our God turned the curse into a blessing. 3 Now it came to pass when they had heard the law, that they separated from Israel all the mixed multitude, i. e. all those who were born of Strangers, whom the Law would not allow to marry with the Israelites. 4* Now before this, Eliashib the High priest having the oversight of the chamber of the house of our God, was allied unto Tobiah. 5 And he had prepared for him a great chamber, where aforetime they laid the *bread-offerings, the frankincense, and the vessels, and the tithes of the corn, the new wine, and the oyl, (which was commanded to be given to the Levites, and the singers, and the porters) and the offerings of the priests. 6 But in all this time that Eliashib had so done was not I at Jerusalem: for in the two and thirtieth year of Artaxerxes king of babylon, came I unto the king from Jerusalem, my Commission for 12 years being then expired as Chap. 5. 14. and after certain days or years having obtain'd a new Commission, obtain'd I leave of the king also to return to Jerusalem. 7 And I came to Jerusalem and understood of the evil that Eliashib did for Tobiah, in preparing him a chamber in the courts of the house of God. 8 And it grieved me sore, therefore I cast forth all the household-stuff of Tobiah out of the chamber. 9 Then I commanded, and they cleansed the chambers; and thither brought I again the vessels of the house of God, with the * bread-offering and the frankincense.

XVIII.

A Reformation is further made as to Foreigners.

H

10 And

PARAPHRASE.

XIX. 10 And I perceived that the portions of the Levites had not been given them, *during my Absence* : for which reason the Levites and the singers that did the work *i. e. the service of the Temple*, were fled every one to his field, *to provide themselves a Maintenance as well as they could by taking care of their own Country Concerns.* 11 Then contended I with the rulers, and said, Why is the house of God forsaken? And I gathered them together *i. e. recalled the Levites to the Temple*, and set them in their place *i. e. every one to his proper work and business.* 12 Then I took care that all Judah brought the tithe of the corn, and the new wine, and the oyl, unto the treasuries. 13 And I made treasurers over the treasuries, Shelemiah the priest, and Zadok the scribe, and of the Levites, Pedaiiah : and next to them was Hanan the son of Zaccur, the son of Mattaniah : for they were counted faithful, and their office was to distribute unto their brethren. 14 Remember me, O my God, concerning this, and wipe not out or forget my good deeds that I have done for the house of my God, and for the offices thereof, *particularly in thus taking Care that due Provision be made for thy Ministers.*

XX. 15 In those days, saw I in Judah some treading wine-presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath-day : and I testified against them, *i. e. caused them to* * sell but on the days they were to sell. 16 There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem. 17 Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the sabbath-day? 18 Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the sabbath. 19 And it came to pass, that when the gates of Jerusalem began to be dark *i. e. when the Sun was nigh setting*, before the Sabbath which began from the Setting of the Sun, I commanded that the Gates should be shut, *thereby effectually to prevent selling after the Sabbath was begun*, and charged that they should not be opened till after *the Sun was set again the next day*, and so the Sabbath ended : and some of my servants whom I could confide in, set I at the gates, that there should no burden be brought in on the sabbath-day. 20 So the merchants, and sellers of all kind of ware, *that came from other neighbouring heathen nations, and knew not as yet of the Reformation I intended to make in this matter*, lodged without Jerusalem once or twice, till they were made to know they must do so no more. 21 * Namely I testified

PARAPHRASE.

fied against them *i. e.* gave them to understand that it was against the Law of our God to buy or sell on the Sabbath, and therefore said unto them, Why lodge ye *i. e.* ye must no more come at such time to traffick, for I will not admit you into the City on the sabbath, neither will I suffer you to lodge about the Wall for fear of any Israelite getting and trafficking with you Privately: If ye do so again, I will lay hands on you. From that time forth came they no more on the sabbath. 22 And I commanded the Levites, that they should cleanse themselves, by such Purification as was requisite and known, they being to attend the Sabbath-day also on other Offices, which were holy; and when they were done, that they should come and keep the Gates together with my servants, in order to sanctifie the sabbath-day *i. e.* to see it was sanctified at least by not trafficking: Remember me, O my God, concerning this also, and spare me in forgiving my Sins according to the greatness of thy mercy.

23 In those days also saw I Jews that had married wives of Ashdod, of Ammon, and of Moab: 24 And their children spake half in the speech of Ashdod, Ammon and Moab, and could not speak in the Jews language Rightly, but with a mixture and manner of Pronunciation according to the language of each of the three aforesaid people, which they had learn'd from their Mothers. 25 And I contended with them, and cursed them *i. e.* denounced God's Curses against them, if they did not reform, and smote *i. e.* caused proper Officers to punish certain of them that were the most notorious Offenders, and pluckt *i. e.* namely among other punishment to pluck off their Hair, which was a Great disgrace in those Countries, and so a putting 'em to Shame, and making 'em look like Vile Slaves; and made them also swear by God to reform, as formerly Others had done, saying, ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for your selves. 26 Did not Solomon king of Israel sin by these things? yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel: nevertheless, even him did outlandish women cause to sin. 27 Shall we then hearken to you to connive at this, and suffer you to do all this great evil, to transgress against our God in marrying strange wives? 28 And one of the Sons of Joiada, the son of Eliahshib the high priest, was son in law to Sanballat the Horonite: therefore I chased him from me, not permitting him to serve at the Altar, and even banishing him out of Judea, forasmuch as he would not renounce his wife Sanballat's daughter. 29 Remember them, O my God, to punish them according to their deserts, if they persist Impenitent, because they have hereby defiled the priesthood in which thou hast justly requir'd more Purity than in other Israelites,

XXI.

As to Marriages with Foreigners.

PARAPHRASE.

and the covenant of the Priesthood and Levites *made not long (e) since.* 30 Thus cleansed I them from all strangers, and appointed the * Courses of the Priests and Levites *to be observed by* every one in his proper business: 31 And *I appointed them to observe the Ordinances not long afore (f) made* for the wood-offering at times appointed, and for the first-fruits. Remember me, O my God, for good.

(e) Chap. 10. 28, 29. &c. (f) Chap. 10. 34.

THE

THE
Preface to ESTHER.

AMONG the great Variety of Opinions concerning the Writer of this Book, the most probable seems to be, that it was written by *Esther's* Uncle *Mordecai*, who was the Best qualify'd for It, as having Opportunity to know most exactly all the Particulars therein related. Accordingly this Opinion is follow'd, not only by some of the *Jewish* Doctors, but also by *Clemens Alexandrinus* among the *Greeks*, and by the Generality of the *Latins*, and by a great Number of late Interpreters. The *Ahasuerus*, who took *Esther* for his Queen, was most probably the same with *Artaxerxes Longimanus*, who sent *Ezra* and *Nehemiah* to *Jerusalem*, with Authority, which was most likely done by the Interest of Queen *Esther*, as is observ'd by Dr. *Prideaux*.

Hence it follows that the History of this Book, according to the Order of Time, comes in between the Sixth and Seventh Chapters of *Ezra*. For which Reason, the Better to shew the Reader the said Order of Time, the Sixth Chapter of *Ezra* making the last part of Section LI, of the Sacred History, I have number'd this first Section of *Esther* Sect. LII. and the other two Sections in this Book Sect. LIII and LIV. And I have number'd the Section which begins with the Seventh Chapter of *Ezra* Sect. LV. and so on in Order to the end of *Nehemiah*, which is the Last written Book of the Old Testament.

I. *Mordecai*
most probably
the Writer of
this Book.

II.
The Time of
this History,
and its True
Order in the
Series of the
Sacred Histo-
ry.

ESTHER.

ESTHER.

PARAPHRASE.

N.B. This Section is number'd LXII, because the History of this Book in Order of Time follows the *Sixth Chapter* of *Ezra*, which makes up part of Section LXI.

SECTION LXII.

Containing chiefly an Account, How *Esther* a *Jewess* came to be *Queen to Ahasuerus*, King or Emperor of the Persian Empire. Which takes up the *two first Chapters*.

I.
Ahasuerus
makes *Royal*
feasts.

Chap. I. **N**OW it came to pass in the days of Ahasuerus, by which name is here most probably denoted Artaxerxes Longimanus, or the same Artaxerxes that sent *Ezra* and *Nebemiah* with Authority unto *Jerusalem* by *Esther's Interest*: (This is Ahasuerus which reigned from *India* even unto *Ethiopia*, over an hundred and seven and twenty provinces) 2 That in those days, when the king Ahasuerus sat on the throne of his kingdom, which was in *Shushan* the palace, 3 In the third year of his reign, he made a feast unto all his princes, and his servants, *i. e. Courtiers*, the Men in great power of *Persia* and *Media*, the nobles and princes of the provinces feasting before him. 4 When he shewed the riches of his glorious kingdom, and the honour of his excellent majesty, many days, even an hundred and fourscore days. 5 And when these days were expir'd wherein he feasted only his Princes and Courtiers, then the king made a feast unto all the people in general that were present at that time in *Shushan* where the palace was, both unto great and small, whether Inhabitants of *Shushan* or Others, seven days, in the court of the garden of the kings palace, *i. e. the Court before the Palace*, which was very spacious, and planted with fine Fruit-trees &c. like a Garden. 6 Where were white, green, and blue hangings, fastned with cords of fine linen and purple, to silver rings, and pillars of marble: the * couches were of gold, and silver, upon a pavement of red, and blue, and white, and black marble. 7 And they gave them drink in vessels of gold, (the vessels being divers one from another) and royal wine in

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in abundance, according to the state of the king. 8 And the drinking was according to *the usual custom at such times, namely of Urging or Forcing Men to drink more than they had a mind*, None did now compel or put upon any : for so the king had appointed to all the officers of his house, that they should do according to every mans pleasure, *which made the Feast most acceptable.* 9 Also Vashti the queen made a feast for the women, in the royal house which belonged to king Ahasuerus.

10 On the seventh *and so last day of the Feast as v. 5.* when the heart of the king was merry with wine *so far, as to make him not consider duly what became his Own Dignity and that of the Queen,* he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven chamberlains that served in the presence of Ahasuerus the king, 11 To bring Vashti the queen before the king, with the crown royal, to shew the people and the princes her beauty: for she was fair to look on. 12 But the queen Vashti, *as she might well do out of Modesty and Decency, as to what was really fit for to be done by Her on such an Occasion,* refused to come at the kings commandment by his chamberlains: therefore was the king very wroth, and his anger burn'd in him, *being heated afore with Wine.* 13 Then the King said to the wise-men, which knew the times, *i. e. what had been done Formerly, or was fit to be done on all Occasions:* (for so was the kings manner towards all that knew law and judgment *i. e. it was his usual Practice to consult with his Counsellors who were skill'd in the Laws of their Country, before he resolv'd on any thing.* 14 And the Wise men that were next unto him *at this time in Dignity* were Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan, the seven princes of Persia and Media, which saw the Kings face *i. e. were admitted into his Presence,* and which sat the First of the Princes in the Kingdom next to the King himself.) 15 What shall we do unto the queen Vashti, according to law, because she hath not performed the commandment of the king Ahasuerus, by the chamberlains? 16 And Memucan answered before the king and the princes, Vashti the queen hath not done wrong to the king only, but also to all the princes, and to all the people that are in all the provinces of the king Ahasuerus. 17 For this deed of the queen shall come abroad unto all women, so that they shall despise their husbands in their eyes, when it shall be reported, The king Ahasuerus commanded Vashti the queen to be brought in before him, but she came not. 18 Likewise shall the ladies of Persia and Media which shall have heard of this deed of the Queen, say * henceforth unto all *their husbands* the Kings princes; Thus shall there arise too much Contempt

II.
Vashti the Queen is deposed from her Dignity.

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tempt in Wives, and Wrath in Husbands; and thereby will be occasion'd Continual Brawlings and Contentions in families. 19 Therefore to prevent these ill Consequences, If it please the king, let there go a royal commandment from him, and let it be written among the laws of the Persians and the Medes, that it be not altered, that Vashti come no more before king Ahasuerus, and let the king give her royal estate unto another that is better than she. 20 And when the kings decree which he shall make, shall be published throughout all his empire (for it is great) all the wives shall give to their husbands honour, both to great and small. 21 And the saying pleased the king and the princes, and the king did according to the word of Memucan: 22 For he sent letters into all the kings provinces, into every province according to the writing thereof, and to every people after their language, that every man should bear rule in his own house, and order'd that it viz. the Decree made hereupon should be publish'd according to the language of every people.

Ap. 15.

III. Esther is made choice of by the king to be Queen.

Chap. II. After these things, when the wrath of king Ahasuerus was * abated, he remember'd Vashti, and likely had an Affection again for her, so as to have been willing to have took her again, if it could have been done: but withall he remember'd or rather was put in mind by his Princes, what she had done, and what was decreed against her, and therefore it was in Vain for him to entertain any Thoughts of having her again for his Queen, but some other Method must be taken as should be proper, and as follows. 2 Then said the Kings servants viz. the seven Princes Chap. i. 14. as most likely, that minister'd unto him in chief or as his seven chief Counsellors, Let there be Fair young virgins sought for the king. 3 And let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto Shushan the palace, to the house of the women unto the custody of Hege the kings chamberlain, keeper of the women, and let their things for Purification i. e. making them Clean and Fit in all other respects to be brought to the King, be given them, as Perfumes and Ornaments &c. 4 And let the maiden which pleaseth the king, be queen instead of Vashti. And the thing pleased the king, and he did so. 5 Now in Shushan the palace, there was a certain Jew, whose name was Mordecai, the son of Jair, the son of Shemei, the son of Kish, a Benjamite: 6 Who had been carried away from Jerusalem, with the captivity which had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away. 7 And he brought up Hadassah, that is otherwise call'd Esther, his Uncles daughter, for she had neither father nor mother, and the maid was fair and beautiful, whom Mordecai (when her father and

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and mother were dead) took for his own daughter. 8 So it came to pass, when the kings commandment and his decree was heard, and when many maidens were gathered together unto Shushan the Palace, to the custody of Hegai, that Esther was brought also unto the kings house, to the custody of Hegai, keeper of the women. 9 And the maiden pleas'd him viz. *Hegai the Keeper of the Women, He being taken with her Beauty and Mein &c. which made him think Her the most likely to be made choice of by the King:* and so she obtain'd special Kindness of him, and he speedily gave her her things for Purification, with such other things as belong'd or were proper to be given to her, and seven maidens which were meet to be given her i. e. *Persons of Quality* out of the Kings house, and he preferred her, and her maids, unto the best place or apartment of the house of the Women. 10 * Now Esther had not shewed her people, nor her kindred: for Mordecai had charged her, that she should not shew it or make it known, lest she should therefore be contemn'd, as being look'd on as no Better than a Slave. 11 And Mordecai being One that belong'd to the Court, without suspicion walk'd every day before the court of the womens house, to know how Esther did, and what should become of Her; *Esther finding means to let him know how things went with her, by some of those that attended her.* 12 Now when every maids turn was come, to go in to king Ahasuerus, after that she had been twelve months, according to the manner of the women, (for so were the days of their purifications accomplished, to wit, six months with oyl of myrrh, and six months with sweet odours, and with other things for the purifying of the women) 13 Then thus came every maiden unto the King; * namely whatsoever Ornaments or *Else* she desir'd to set her Out, or make her the more Acceptable to the King, was given her * for to go with out of the house of the women, unto the kings house. 14 In the evening she went, and on the morrow she returned to the second house of the Women where such as were his Concubines or *He had lain with*, were kept; the former house being only for Virgins; and so she was committed to the custody of Shaashgaz, the kings chamberlain, which kept the concubines: she came in unto the king no more, except the king delighted in her, and that she were called by name. 15 Now when the turn of Esther, the daughter of Abihail, the uncle of Mordecai (who had taken her for his daughter) was come to go in unto the king, she required nothing, but what Hegai the kings chamberlain, the keeper of the women appointed: and *tho' Esther used not the like Art and Ornaments as Others to set out herself, yet such was her Natural Beauty, that she obtain'd favour in the sight of i. e. was admir'd for her Beauty by*

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All them that look'd on her, as she pass'd from the Womens house she had been hitherto in, unto the Kings house, and likewise pleased the King above All afore. 16 So Esther was not sent on the morrow to the second house of Women, as the Rest were v. 14, but was taken unto king Ahafuerus, into his house royal, in the tenth month (which is the month Tebeth) in the seventh year of his reign. 17 * Namely the king loved Esther above all the women, and she obtained grace and favour in his sight, more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti. 18 Then the king made a great feast unto all his princes and his servants, even Esthers feast, *it being so call'd because made in Honour of Her*; and he made a Release of the Taxes or Duties to be paid him to the Provinces, and gave Gifts to the Queen and likely his Princes and Courtiers, according to the state or suitable to the Grandeur of the King.

IV. 19 Now when the Virgins were gathered together the second time, *for the King to make Choice of One to be his Queen in the stead of Vashti, as they had been Once afore when the King made choice of Vashti*, then Mordecai sat in the Kings gate; *being in Attendance there.* 20 * And Esther had not yet *viz. even after she was made Queen*; shew'd her kindred nor her people, as Mordecai had Charged her, *lest she should be hated for her Nations sake, or her Nation envied for her Good fortune*: For Esther, now she was Queen, did the commandment of Mordecai, like as when she was brought up with him. 21 In those days (while Mordecai sat in the kings gate) *as v. 19. two of the kings chamberlains, Bigthan and Teresh, of those which kept the door of the Kings bedchamber, were wroth at the Divorce of Vashti, whose Creatures they were, and sought to lay hand on or kill the king Ahafuerus.* 22 And the thing was known to Mordecai, who told it unto Esther the queen, and Esther certified the king thereof, in Mordecai's name. 23 And when inquisition was made of the matter, it was found out *to be true*: therefore they were both hanged on a tree: and it was written in the book of the chronicles *i. e. in the Day-book wherein all memorable things were register'd*, before the king.

S E C T.

SECTION LXIII.

Wherein is contain'd an Account of the *Rise and Fall of Haman*, and the *Promotion of Mordecai* on Haman's death. Which takes up Chap. III. 1—VIII. 2.

Chap. III. *About five years (a) after these things, did king Ahasuerus promote Haman the son of Hammedatha the Agagite, i. e. Haman is advanced by the king, but not reverenc'd by Mordecai. descended of Agag the King of the Amalekites, and advanc'd him, and set his seat above all the princes of his Empire that were with or attended him. 2 And all the kings servants that were or sat in the kings gate, or the Gate of the Palace, where it seems were Courts held for managing the Kings affairs, i. e. all the Principal Ministers of the Court, as well as other inferiour Courtiers, bowed, and revered Haman; for the king had so commanded concerning him: but Mordecai bowed not, nor did him reverence, as looking upon it to be inconsistent with the Command Deut. 25. 18, 19; and consequently that to reverence Haman, was to prefer the Glory of a Man, to the (Obedience and so) Glory of God. 3 Then the kings servants, which were in the kings gate, said unto Mordecai, Why transgressest thou the kings commandment? they thinking it somewhat strange that One single Person should thus refuse to do what All else did, especially when it expos'd him to so much Danger, if once known.*

4 Now it came to pass, when they spake daily unto him, and he hearkned not unto them, that they told Haman, to see whether Mordecai his matters would stand *i. e. whether he would persist in his stiffness, and what would be the Event of it: for he had told them that he was a Jew, being much press'd by them to tell the Reason, and that they might not think it was Pride or Humour, that made him not comply with the Kings Orders; but might know it was on account of his Religion, which required those of his Nation to destroy the Amalekites. 5 And when Haman minding now particularly Mordecai's behaviour, saw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath. 6 And he thought scorn or beneath him to lay hands on Mordecai alone in Revenge, but resolv'd to revenge himself on the whole Jewish Nation, as knowing they were by their Religion oblig'd to root out his Nation if they could, and therefore he thought he had now Opportunity to root out the Jewish Nation; for they had shewed him the people of Mordecai i. e. told him that Mordecai owned himself to be a Jew: wherefore Haman sought to destroy all the Jews, that were throughout the whole kingdom of*

(a) As appears by comparing Chap. 1. 3. and v. 7. of this Chapter.

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Ahasuerus, even the people of Mordecai. 7 In the first month (that is the month Nisan) in the twelfth year of king Ahasuerus, they cast Pur, that is the lot, before Haman, *it being the superstitious manner of the Eastern Country by casting Lots to enquire, What Days would be Fortunate or not to undertake any Business in.* Accordingly Lots were cast before Haman to find what Time would be most Favourable to his design, from day to day, and from month to month, to the twelfth month, that is the month Adar, *i. e.* He first enquired what Month would be most favourable, casting a Lot for every one of the twelve months; and found according to the Rules they went by, that Adar would be the most Favourable month. *Wherein appears the Over-ruling Providence of God in so directing the Lots, as to point out the month Adar, forasmuch as by this means there was almost a whole years space to intervene between Hamans Design and the Execution of it; which gave Time for Mordecai to acquaint Esther with the Design, and to disappoint it as follows.* And Haman having by his Lots found out the month Adar to be most proper for the Execution of his Design, he enquired next by the Lots *What Day of the said Month, and found thereby that the Thirteenth day would be most proper.* 8 Now before casting the said Lots Haman* had said unto the king Ahasuerus, There is a certain people scattered abroad, and dispersed among the people, in all the provinces of thy kingdom, and their laws are divers from all people, neither keep they the kings laws; therefore it is not for the kings profit to suffer them. 9 If it please the king, let it be written that they may be destroy'd: and to compensate the loss of the Tribute which they pay yearly, so that the king may have no Damage thereby in his Revenues, I will pay ten thousand talents of silver to the hands of those that have the charge of the business, to bring it into the kings treasuries. 10 And the king took his ring from his hand, and gave it unto Haman the son of Hammedatha the Agagite, the Jews enemy. 11 And the king said unto Haman the silver is given to thee *i. e.* I do not expect or require that thou shouldst pay the ten thousand talents of silver mention'd v. 9. the people also are given *i. e.* I leave to thee, to do with them as it seems good to thee; and in order thereto to draw up what Decree thou thinkest fit, and to seal it with my Ring which I just now gave thee. 12 Then were the kings scribes called on the thirteenth day of the first month, and there was written according to all that Haman had commanded unto the kings lieutenants, and to the governours that were over every province, and to the rulers of every people of every province according to the writing thereof, and to every people after their language; in the name of king Ahasuerus was it written, and sealed

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sealed with the kings ring. 13 And the letters were sent by polts into all the kings provinces, to destroy, to kill, and to cause to perish all Jews, both young and old, little children and women, in one day, even upon the thirteenth day of the twelfth month, (which is the month Adar) and to take the spoil of them for a prey, *which was design'd as a strong Motive to induce all others to be willing to put Hamans Orders in Execution, when thereby they should enrich themselves with the Spoils of the Jews whom they so kill'd.* 14 The Copy of the Original writing or Decree for a commandment to be given in every province, *to the foresaid purpose*, was publish'd unto all people, that they should be ready against that day. 15 The posts went out, being hastened by the kings commandment, and the decree was given in Shushan the palace: and the king and Haman sat down to drink, *Haman likely making an Entertainment for the King, to thank him for his great Favour to him in this Grant.* But many of the city Shushan were perplexed or very much concern'd about it, *tho' they were not Jews, as detesting such an Horrid Decree, and having likely a Friendship for some of the Jews: to whom therefore they made known the said Decree, that they might the better prepare against it.*

Chap. IV. When Mordecai perceiv'd all that was done, *which it is likely he was acquainted with by some Friend at Court, before it was publickly known, tho' he did not think it prudent to express his Grief Openly, till the Edict was published: then* Mordecai rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and a bitter Cry *against the Severity and Injustice of the said Edict.* 2 And came even before the Kings gate, *that his Cry might be heard by Esther; for he could not go into the Court as formerly, because none might so much as enter into the Kings gate clothed with Sackcloth, a mourning dress being thought improper for the Kings Court.* 3 And in every province whithersoever the kings commandment, and his decree came, there was great mourning among the Jews, and fasting, and weeping, and wailing, and many lay in sackcloth and ashes. 4 So Esthers maids, and her chamberlains came and told it her: Then was the queen exceedingly grieved, and she sent raiment to clothe Mordecai, and to take away his sackcloth from him, *that so he might come again to Court, She not yet knowing what was the Occasion of his Grief; but he receiv'd it not, which made Esther the more concern'd.* 5 Then call'd Esther for Hatach, one of the kings chamberlains, whom he had appointed to attend upon her, *as being One the King had great Confidence in, and whom likewise the Queen could trust with such a Message; and gave him a commandment to go to Mordecai, and to know*

III.

Esther being acquainted therewith, at the instance of Mordecai, undertakes to petition the king to the contrary.

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know what it was *he thus griev'd for*, and why it was *he would not receive the Cloaths she sent him*. 6 So Hatach went forth to Mordecai, unto the street of the city, which was before the Kings gate, *where he continued lamenting the Miserable Condition of the Jews*. 7 And Mordecai told him of all that had happen'd to him *viz. How he had incens'd Haman and that not only against himself but also against the whole Jewish Nation*, and of the Sum of the money that Haman had promised to pay to the kings treasuries for the Jews, to destroy them. 8 Also he gave him the copy of the writing of the decree, that was given at Shushan to destroy them, to shew it unto Esther, and to declare it unto her, and to charge her that she should go in unto the king, to make supplication unto him, and to make request before him for her people. 9 And Hatach came and told Esther the words of Mordecai. 10 Again Esther spake unto Hatach, and gave him commandment *to go again to Mordecai and put him in mind*, 11 *That All the kings servants, and the people of the kings provinces do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, there is one general Law of his to put him or her to death, be they of never so great Quality, except such to whom the king shall hold out the golden scepter, signifying thereby that he or she may live, tho' they had transgressed against the said law: Which seems to have been so seldom done, that Few would run such an Hazard of their Life without Extraordinary Occasion, or being sure to perish Otherwise. But I have not been called to come in unto the king these thirty days, which may be occasion'd by the Kings Love growing Cool toward me, and so makes it the more Hazardous for me to venture to go to him, till called for.* 12 And they *i. e. Hatach and some other that went with him to confirm the Truth of what is said v. 11*, told to Mordecai Esthers words. 13 Then Mordecai **bid them to answer Esther, Think not with thy self that thou shalt escape in the kings house, more than all the Jews.* 14 For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place, but thou and thy fathers house shall be destroy'd *for want of Zeal to preserve the people of God and her Own Nation: And who knows whether thou art come to the Dignity of Queen in the Kingdom for to be the great Means of Deliverance of Gods people at such a time of Danger as this? And therefore this should encourage thee to do what is requisite, tho' Hazardous, since there is such Reason for thee to trust that God will prosper thee therein.* 15 Then Esther bade them return Mordecai this answer, 16 *Go, and direct to gather together in their usual several places of Divine Worship All the Jews that are present in Shushan, and fast ye as well*

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well as pray and to make your Prayers the more prevalent for God to bless me, and neither eat nor drink three days, night nor day, *i. e.* three whole days, but as usual on Fasting-days *viz.* Once at the Evening: I also and my maidens will fast likewise, and so will I go in unto the king, which is not according to the law; and if I perish, I perish, being content to do so in so good a Cause, and chusing rather to perish this way, than by holding my Tongue, and so being slain with the rest of my Nation. 17 So Mordecai went his way, and did according to all that Esther had commanded him.

Chap. V. Now it came to pass on the third day at the conclusion of the Fast, that Esther put on her royal apparel, and stood in the inner court of the kings house, over against that Apartment of the kings house where he used to be When not concern'd in any Publick matter; and the King sat upon his royal throne in the royal house, over against the gate of the house. 2 And it was so when the king saw Esther the queen standing in the court, that she obtained favour in his sight: and the king held out to Esther the golden scepter that was in his hand, in token of his Favour and giving her Leave to come nearer to him. So Esther drew near, and touch'd the top of the Scepter, Kissing or putting her hand under it, in token of her Thankfulness for his Favour, and of her receiving thereby his Pardon for violating the Law mention'd (v. 11.) 3 Then said the King unto her, What wilt thou, queen Esther? and what is thy request? it shall be even given thee, to the half of the Kingdom. 4 And Esther answered, if it seem good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him: Wherein she did very Prudently, by using proper means to Endeare the Kings affection to her, before she open'd her Mind to him: There was also a Singular Providence of God in so disposing her Mind, that the High Honour the King bestow'd on Mordecai the next day, might fall out in the mean while, and make Way for her petition: As also that Haman might in the mean while build the Gallows &c. for Mordecai. 5 Then the King said, Cause Haman to make hast, that he may do as Esther hath said. So the king and Haman came to the banquet that Esther had prepared. 6 And the king said unto Esther at the banquet of wine, What is thy petition? and it shall be granted thee: and what is thy request? even to the half of the kingdom it shall be performed. 7 Then answered Esther, and said, My petition, and my request is; 8 If I have found favour in the sight of the king, and if it please the king to grant my petition, and to perform my request, let the King and Haman come again to morrow, to the Banquet that I shall prepare for them, and I will do to morrow as the King has said *i. e.* I will then make known my Request.

IV.

Esther invites the king and Haman to a Banquet.

Then

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V. 9 Then went Haman forth that day joyful, and with a glad heart, *that he should be in such Favour with the Queen as well as King:* but when Haman saw Mordecai in the Kings gate, *whither he was now come again having laid aside his Sack-cloth,* that he stood not up, nor moved for him, he was full of indignation against Mordecai. 10 Nevertheless, Haman refrain'd himself *from taking present Revenge on him;* and when he came home, he sent and called for his friends, and Zeresh his wife. 11 And Haman told them, *(not that they were Ignorant of what is said in this verse, but only to let them understand how it avail'd him nothing as v 13.)* of the Glory of his Riches, and the multitude of his Children *which was a Glory in that Country,* and all the things wherein the king had promoted him, and how he had advanced him above the princes and servants of the king. 12 Haman said moreover, Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared, but my self; and to morrow am I invited unto her also with the king. 13 Yet all this avails me nothing *as to giving me satisfaction of Mind,* so long as I see Mordecai the Jew sitting at the kings gate. 14 Then said Zeresh his wife, and all his friends unto him, Let a gallows be made of fifty Cubits high *that he might be the more seen, and others struck with Terror of giving any Disgust to Haman:* and to morrow speak thou unto the king, that Mordecai may be hang'd thereon *presently, without staying till the time of the general Slaughter of the Jews come:* Then being so aveng'd and rid of thy Enemy, go thou in Merrily with the king unto the banquet. And the thing pleased Haman, and he caused the gallows to be made.

Ap. VI. 16. Chap. VI. On that night could not the king sleep, and he commanded to bring the Book of the Records of the Chronicles; and they were read before the King: *wherein is apparent the special Providence of God, not only in causing the King not to be able to sleep, but also instead of Musick &c. to call for this Book of Records to be read to him, and that there should be read that Part of the Book wherein was recorded what follows:* 2 And it was found written, that Mordecai had told of Bigthana and Teresh, two of the kings chamberlains, the keepers of the door, who sought to lay hand on the king Ahasuerus. 3 And the king said, What honour and dignity hath been done to Mordecai for this? Then said the kings servants that ministred unto him, There is nothing done for him. 4 And the king said, *in the Morning,* Who is in the Court? (Now Haman was come very Early into the Outward Court of the kings house, to speak unto the king, to hang Mordecai on the gallows that he had prepared for him) 5 And the kings servants said unto him, behold, Ha-

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Haman standeth in the court. And the king said, Let him come in. 6 So Haman came in. And *God intending that Mordecai should have the Greatest Honour done him, and that by the Judgment as well as Ministry of his Greatest Enemy, so disposed the Kings mind, that he did not Himself order what he thought fit to be done; but the King said unto him viz. Haman, What shall be done unto the man whom the king delighteth to honour? (Now Haman thought in his heart, To whom would the king delight to do honour more than to my self?)* 7 And Haman answered the king, For the man whom the king delighteth to honour, 8 Let the Royal apparel be brought which the king useth to wear, and the horse that the king rides upon, and the Royal * Ornament which is *wont to be set on his i. e. the Horses head:* 9 And let this apparel and horse be delivered to the hand of one of the kings most noble princes, that they may array the man withal whom the king delighteth to honour, and bring him on horseback through the street of the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honour. 10 Then the king said to Haman, Make haste and take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the kings gate: let nothing fail of all that thou hast spoken. 11 Then took Haman the apparel and the horse, and arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him, Thus shall it be done unto the man whom the king delighteth to honour. 12 And Mordecai came again to the kings gate, *to perform the Office of the Place he was in, and to shew thereby that he was not puffed up with the great Honour that had been done him; and likely looking upon the Honour he had already receiv'd, as an Happy Omen of the successful Event which followed.*

But Haman hasted to his house, mourning, and having his head covered in token of his Mourning or Sadness of Heart. 13 And Haman told Zeresh his wife and all his friends, every thing that had befallen him. Then said his wife men, *whose Counsel he had used in his Divination by Lots,* and Zeresh his wife unto him, If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him; as we gather from the several foregoing Observations, that have been made in reference to several other Instances of the Jews; which all serve to shew that there is a special Providence that takes Care of that People. 14 And while they were yet talking with him, came the kings chamberlains, and hasted to bring Haman unto the banquet that Esther had prepared. Chap. VII. So the king and Haman came to banquet with Esther the queen. 2 And the king

VII.
Haman is
the same day
hang'd by the
kings Order.

said again to Esther, on the second day, at the banquet of wine; What is thy petition, queen Esther? and it shall be granted thee: and what is thy request? and it shall be performed even to the half of the kingdom. 3 Then Esther the queen answered and said, If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and *the life of my people be likewise given me* at my request. 4 For we are sold, I and my people to be destroyed, to be slain, and to perish: but if we had been sold for bond-men and bond-women, I had held my tongue, *for that might have turned somewhat to the Kings profit, and my people might have recover'd their Liberty one time or other, altho' the enemy of our Nation, who thus design'd our Destruction, could not countervail the kings damage; forasmuch as the King would have lost more than he had gain'd, had we been sold.* 5 Then the king Ahasuerus answered and said unto Esther the queen, Who is he? and where is he that durst presume in his heart to do so as to *design the Destruction of a whole Nation? whence it appears that the king had forgot the Decree Haman had obtain'd from him, He having likely obtain'd it when the King was merry or over-charg'd with Wine.* 6 And Esther perceiving now that she had such Interest in the Kings Affections, that she need not fear Haman, said plainly, The Adversary and Enemy of our Nation even to the foresaid Degree is this wicked Haman. Then Haman was afraid before the King and Queen, *forasmuch as he could not but see the certain Danger he was in, to lose his Greatness if not his Life.* 7 And the King hereupon arising from the banquet of wine in his wrath, went into the palace-garden, *to take Breath and Cool himself, being in a Great commotion by variety of Passions boiling and struggling in him. For as he loved the Queen, so he loved Haman; and yet was full of Indignation, that he should engage him in such an Odious design as the Destruction of that Very Nation which the Queen was of. And the King being gone into the Garden, Haman stood up to make request for his life to Esther the queen: for he saw that there was evil determined against him by the king.* 8 Then the King return'd out of the palace-garden, into the place of the banquet of wine; and Haman was * slain down by the Couch whereon Esther was. Then said the King, *seeing him so near the Queen as she was on the Couch, Will he force the Queen also before me in the house i. e. my Own Palace; not that he really believ'd He had any such impudent Intention, especially considering the Danger and Fear he was in Afore; but the Kings Furious passion made him put the Worst Sense on what Haman did, to aggravate his Wickedness.* As the foresaid word or Expression went out of the kings mouth, they of the kings servants that stood by, cover'd Hamans face, *as a Man condemn'd to see*

PARAPHRASE.

see the kings face no more, but to be put to Death; the King likely, when he saw him in the foresaid posture, commanding them so to do, either by word of Mouth, or some Sign used on such Occasions. 9 And Harbonah, one of the chamberlains, said before the king, Behold also, to let the king see further the Wickedness of this Haman, I judge it proper to acquaint the king of the gallows fifty cubits high, which Haman had made for Mordecai, who had spoken good for the king, in discovering the Plot against the kings life, for which the King thought fit so lately to honour him in so high a Degree: The said Gallows now stands in the house of Haman, who doubted not to have obtain'd of the king, to have had Leave of the King this very Day, and before this time, to have hang'd Mordecai thereon. Then the king being more enrag'd against him at hearing this said, Hang him thereon. 10 So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the kings wrath pacified.

Chap. VIII. On that same day did the king Ahasuerus give the house i. e. all the Estate of Haman the Jews enemy, unto Esther the queen: and Mordecai * was brought before the king; for Esther had told what he was unto her, viz. Her Uncle who had bred her up after her Parents death as his Own Child. 2 And the king took off his ring which he had taken from Haman, and gave it to Mordecai, in token that he put the same Confidence in him, by making him in like manner as he had done (b) Haman, the Keeper of his Signet. And Esther set Mordecai to be her steward over the house i. e. vast Estate of Haman.

VIII.
Mordecai is
advanced.

SECTION LXIV.

Containing an Account, How by the means of Queen Esther the Jews were delivered from the Massacre intended by Haman to have been made of 'em; and How for that reason was instituted the Festival of Purim. Which takes up All the remaining part of this Book.

3 And Esther, knowing the Danger of her Nation was not yet Over, I. forasmuch as tho' Haman was took out of the way, yet the kings Decree made by Haman was still in Force, as being Irrevocable, therefore quickly after the last Day she entertain'd the king, as aforementioned, she likely by the Advice of Mordecai ventur'd to go again to the kings Apartment without being called for; and being admitted to come to the king again as v. 4, spake yet again before the king, and fell down

I.
Esther obtains
of the king
an Edict, where-
by the Jews are
authorized to
defend them-
selves, and kill
their enemies
&c.

(b) Chap. 3. 10.

PARAPHRASE.

at his feet, and besought him with tears, *that as he had punished Haman himself, so he would be pleased to let such Methods be taken as was practicable, also to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews.* 4* *Namely the king had held out the golden scepter toward Esther, as soon as he saw her, giving her Leave to approach to him, whereupon she went and fell down at his feet, beginning to make her Request as v. 3. But the King presently bid her rise.* So Esther arose and stood before the king, 5 And said, If it please the king, and if I have found favour in his sight, and the thing seem right before the king, and I be pleasing in his eyes; let it be written to reverse the letters devised by Haman the son of Hammedatha the Agagite, which he wrote to destroy the Jews which are in all the kings provinces: 6 For how can I endure, *i. e. tho' I am suffer'd to live my self, yet it will break my heart,* to see the evil that shall come unto my people? or how can I endure to see the destruction of my kindred? 7 Then the king Ahasuerus said unto Esther the queen, and to Mordecai the Jew, Behold, I have given Esther the house of Haman, and him they have hanged upon the gallows, because he *would have laid his hand upon the Jews. 8 Write ye also for *or in behalf of* the Jews, as it liketh you *i. e. in as full Words as you think fit for the safety of the Jews,* in the kings name, and seal it with the kings Ring: *Which is All that I can do to hinder the Execution of the former Decree:* for the writing which is written in the kings name, and sealed with the kings ring, may no man reverse, *it being contrary to the Laws of the Medes and Persians; and therefore I can't Formally reverse it as you desire. But what I give you now Authority to do, will as good as Reverse the former Decree by rendring it Ineffectual, in that I give the Jews Power to defend themselves against any that shall assault them, and even Encouragement so to do.* 9 Then were the kings scribes called at that time, in the third month, (that is the month Sivan) on the three and twentieth day thereof, and it was written (according to all that Mordecai commanded) unto the Jews, and to the Lieutenants and the Deputies and Rulers of the provinces, which are from India unto Ethiopia, an hundred twenty and seven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews, according to their writing, and according to their language. 10 And he wrote *i. e. Mordecai commanded the scribes to write* in the king Ahasuerus name, and sealed it with the kings Ring, and sent letters by Posts, on horseback, and riders on mules, camels, and young dromedaries, according to the distance of the several provinces they were sent to, and the Roads they

PARAPHRASE.

they travell'd : 11 Wherein the king granted the Jews, which were in every city, to gather themselves together, and to stand for their life, to destroy, to slay, and to cause to perish all the power of the people and province that would assault them both little ones, and women, and to take the spoil of them for a prey : 12 Upon one day, in all the provinces of king Ahasuerus, namely upon the thirteenth day of the twelfth month, which is the month Adar, *and which thirteenth day was the Day chosen and appointed by Haman for their Destruction.* 13 The copy of the writing, for a commandment to be given in every province, was published unto all people, and that the Jews should be ready against that day, to avenge themselves on their enemies. 14 So the posts that rode upon mules and camels went out, being hastened, and pressed on by the kings commandment; and the decree was given at Shushan the palace.

15 And Mordecai went out from the presence of the king in royal apparel of blue and white, *such as the Princes of Persia were wont to wear*, and with a great * Coronet of Gold, and with a garment of fine linen, and purple; and the city of Shushan rejoiced and was glad *at the Advancement of Mordecai.* 16 * And the Jews in Shushan were as if they had been let out of a dark Dungeon into the open and free light, and or namely had great gladness and joy, and honour also or respect from others. 17 And in every province and in every other City as well as Shushan, whithersoever the kings commandment and his decree came, the Jews had joy and gladness, a feast and a good day: and many of the people of the land became Converts to the Religion of the Jews: For the fear of the Jews fell upon them; *when they saw what a Liberty was granted them by the King to defend themselves, and that Esther the Queen was a Jew, and Mordecai likewise a Jew and the Queens Uncle was advanced to such Dignity: Which Marvellous Change of things in Favour of the Jews induced the more thinking and serious part of the People of the Land, to have an High Esteem for the God of the Jews as the only True God, and so to become his Worshipers.*

II.
Mordecai's
Greatness, and
the Jews great
joy.

Chap. IX. Now in the twelfth month (that is the month Adar) on the thirteenth day of the same, when the Kings former Commandment and his former Decree granted to Haman drew near to be put in execution, in the day that the enemies of the Jews hoped to have power over them, (though it was turned to the contrary, that the Jews had rule over them that hated them) 2 The Jews gathered themselves together in their cities, throughout all the provinces of the king Ahasuerus, to lay hand on such as sought their hurt; and no man could withstand them: for the fear of them fell upon

III.
The Jews
kill their ene-
mies according
to the Edict
granted them,
on the thir-
teenth day of
Adar.

PARAPHRASE.

upon all people. 3 And all the rulers of the provinces, and the lieutenants, and the deputies, and officers of the king, helped the Jews: because the fear of Mordecai fell upon them. 4 For Mordecai was great in the kings house, and his fame went out throughout all the provinces: for this man Mordecai waxed greater and greater. 5 Thus the Jews smote all their Enemies *that assaulted them on the foresaid day, as many it seems did, being prepossess'd with an inveterate Hatred to them, or being the Friends of Haman, at whose Fall they were furiously enraged, so as that they could not contain themselves from shewing their Indignation at the Jews, some of whom (viz. Esther and Mordecai) had been the Occasion of Hamans Ruin. These did the Jews smite with the stroke of the sword, and other Weapons of slaughter and destruction as they could get; and did what they would unto those that thus assaulted them because they hated them, and were worsted by them.* 6 And particularly in Shushan, * where the Palace was, the Jews slew and destroyed five hundred men. 7 And Parshandatha, and Dalphon, and Aspatha, 8 And Poratha, and Adalia, and Aridatha, 9 And Parmashta, and Arisai, and Aridai, and Vajezetha, 10 The ten sons of Haman the son of Hammedatha, the enemy of the Jews, slew they; but on the spoil laid they not their hand, *doubtless by Esthers and Mordecais direction, that so by their not taking the Spoils of their Enemies as the King had granted 'em Power, they might seem to desire Nothing but their Own Safety; and might please the King the more, into whose Exchequer the Goods were to come if he pleased, since they did not take them.*

IV. 11 On that day the Number of those that were slain in Shushan the palace was brought before the king. 12 And the king said unto Esther the queen, The Jews have slain and destroyed five hundred men in Shushan the palace, and the ten sons of Haman; what have they done in the rest of the kings provinces? now what is thy petition? and it shall be granted thee: or what is thy request further? and it shall be done. 13 Then said Esther, if it please the king, let it be granted to the Jews which are in Shushan, to do to morrow also according unto this days decree, *i. e. to kill as many of their Enemies as had assaulted them and had escap'd their hands the Day before, and they could find;* and let Hamans ten sons be hanged upon the gallows *by their Father.* 14 And the King commanded it so to be done: and the decree was given at Shushan, and they hanged Hamans ten sons. 15 For the Jews that were in Shushan, gathered themselves together on the fourteenth day also of the month Adar, and slew three hundred men at Shushan; but on the prey they laid not their hand.

16 * Now

PARAPHRASE.

16 * Now the other Jews that were in the kings provinces, gathered themselves together, and stood for their lives, and had rest from their enemies, and slew of their foes seventy and five thousand (but they laid not their hands on the prey) 17 On the thirteenth day of the month Adar: and on the fourteenth day of the same, rested they, and made it a day of feasting and gladness. 18 But the Jews that were at Shushan, assembled together on the thirteenth day thereof, and on the fourteenth thereof; and on the fifteenth day of the same they rested, and made it a day of feasting and gladness. 19 Therefore the Jews of the villages, that dwelt in the unwall'd towns, made the fourteenth day of the month Adar, a day of gladness and feasting, and a good day, and of sending portions one to another. 20 And Mordecai wrote these things, and sent letters unto all the Jews that were in all the provinces of the king Ahasuerus, both nigh and far, 21 To establish this *as an Ordinance* among them, that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same yearly: 22 As the days wherein the Jews rested from their enemies, and the month which was turned unto them from sorrow to joy, and from mourning into a good day: that they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor. 23 And the Jews undertook to do *viz. keep the fore-said Days for the future*, as they had begun *now to do Voluntarily*, and as Mordecai had written unto them. 24 Because Haman the son of Hammedatha the Agagite, the enemy of all the Jews, had devised against the Jews to destroy them, and had cast Pur (that is the lot) to consume them, and to destroy them: 25 But when Esther came before the king, he commanded by letters, that his wicked device which he devised against the Jews should return upon his own head, and that he and his sons should be hanged on the gallows. 26 Therefore they call these days Purim, after the name of *i. e. from the word Pur signifying a Lot in the Persian tongue*: * and therefore, Namely for all the words of this Letter writ by Mordecai v. 20. and *on account* of that which they *themselves* had seen concerning this matter, and which had come unto them *by the relation of others*, 27 The Jews ordain'd, and took upon them and upon their seed, and upon all such as joyned themselves to them *as Converts*, so as it should not fail, that they would keep these two days, according to their writing, and according to their appointed time every year: 28 And that these days should be remembered, and kept throughout every generation, every family, every province, and every city; and that these days of Purim should not fail from among the Jews, nor the memorial of them perish from their

V.

The Festival of Purim is hereupon instituted.

PARAPHRASE.

their seed. 29 Then Esther the Queen the daughter of Abihail, * wrote, as Mordecai the Jew had done afore v. 20, with all Authority *belonging to her as Queen*, to confirm a Second time this letter of Purim *aforemention'd, v. 20. as writ by Mordecai.* 30 And he *viz. Mordecai took care* and sent the letters *i. e. the Copies of the Queens Confirming and Ratifying the Keeping of the days of Purim*, to all the Jews, to the hundred twenty and seven provinces of the kingdom of Ahasuerus, with words *or the Salutation on Top* of Peace and Truth: 31 To confirm these days of Purim in their times appointed, according as Mordecai the Jew *first v. 20*, and Esther the Queen *now v. 29*, had enjoin'd them, and as they had decreed for themselves and for their seed, *in remembrance of their wonderful Deliverance from the Designs of Haman, which had been the Matters of* * their Fastings and Cries. 32 * Thus the Decree of Esther confirmed these matters of Purim, and it was written in the Book of Publick Records.

VI.
Ahasuerus
and Morde-
cai's Greatness.

Chap. X. And Ahasuerus the king laid a tribute upon the land *or Continent* and on the Isles of the Sea *under his Dominion.* 2 And all the Acts of his power, and of his might, and the declaration of the greatness of Mordecai, whereunto the king advanced him, are they not written in the book of the Chronicles of the kings of Media and Persia? 3 For Mordecai the Jew was next unto King Ahasuerus, and great among the Jews, and * esteem'd of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed.

A BRIEF

A
BRIEF CONTINUATION
OF THE
JEWISH HISTORY,
FROM
The Times of the *Old Testament*, to the Times
of the *New Testament*.

I Have Afore in my Prefaces ~~to~~ *Esther* and *Nehemiah* observ'd, that altho in our Bibles the Book of *Nehemiah* is placed before That of *Esther*, yet as to *Order of Time*, wherein the Particulars contain'd in the said two Books were transacted, That of *Esther* ought to be placed before that of *Nehemiah*, This last ending *the History of the Jews* contain'd in the Canonical Books of the Old Testament. The Reformation made by *Nehemiah*, and related in the last Chapter of his Book, fell out in or about the fifteenth year of the Persian Emperor *Darius Nothus*. How long *Nehemiah* liv'd after, is Uncertain, but it is very Probable, that he did not live long after; and that after his Death or quitting the Government of *Judea*, it was added to the Government of *Syria*, and so subjected to the Governor of that Province, under whom the Highpriest had the Trust of Regulating all things in *Judea*. The History of the *Jews* contain'd in the Canonical Books of the Old Testament ending with the Book of *Nehemiah*, the following part of the *Jewish History* to the Times of the New Testament must be drawn chiefly from the Apocryphal Books of the *Maccabees*, and the Jewish Historian *Josephus*: As to the Time that each Highpriest continued in the said Office, This is chiefly taken from the *Chronicon*, which had first the Name of *Fasti Siculi*, as being first found in an Old Library in *Sicily*; but afterwards was publish'd under the Title of *Chronicon Alexandrinum*, because in a Manuscript Copy thereof, there is a short Preface put before it, under the Name of *Peter Patriarch of Alexandria*: According to this *Chronicon*, the Highpriest *Jeshua*, that came with the Jews at their First Return into their Country on the Decree of *Cyrus*, dy'd in or about the third year of the Reign of *Xerxes*, and in the fifty third year of his own High-priesthood. He was succeeded by his son *Joiakim*, who bore the Office of Highpriest thirty years,

L

I.
The Intro-
duction.
dying

dying about the twelfth year of *Artaxerxes Longimanus*. To him succeeded his son *Eliaſhib*, who was Highpriest forty year; dying in the eleventh year of *Darius Nothus*, and was the last Highpriest that dy'd before the End of the History of the Old Testament.

II. *Joiada the Highpriest dies, and is succeeded by his son Jonathan.* Having judg'd it requisite to premise what goes Afore by way of *Introduction*, I begin now with the *Continuation* of the Jewish History from the Old Testament to the New Testament. And the First thing here to be taken Notice of, is that *Joiada*, who succeeded his Father *Eliaſhib* in the High-priesthood, held that Office (as his Father had Afore) forty years, dying about the thirty second year of *Artaxerxes Mnemon*, and so was the First Highpriest, that dy'd after the End of the History of the Old Testament. He was succeeded by his Son *Jobanan*, otherwise call'd *Jonathan*. In his time we meet with the First instance of Ambitiously seeking the High-priesthood in an Illegal manner and Order. For *Bagoses* the Then *Persian Governour of Syria* (a) being a Great Friend of *Jeshua* the Brother of *Jonathan*, advanced *Jeshua* to the High-priesthood. Whereupon *Jeshua* coming into the Temple to execute the said Office, there arose a Contest between the two Brothers, wherein *Jonathan* in a Rage kill'd *Jeshua*. *Jonathan* having been Highpriest two and thirty years dyed, and was succeeded by his Son *Jaddua*, in the eighteenth year of *Ochus* the Persian Emperor.

Jonathan dies and is succeeded by his Son Jaddua.

III. *The Celebrated Story of what pass'd between Alexander the Great and Jaddua.* This *Jaddua* is Famous on account of what pass'd between *Alexander the Great* and him. For while *Alexander* laid siege to *Tyre*, he writ to *Jaddua* (b) that he expected the *Jews* should supply his Army with Provisions, for which they should be paid, and should have no Reason to Repent of their Respect therein to him. *Jaddua* return'd Answer, that the *Jews* having taken an Oath of Fidelity to *Darius Codomannus* then Persian Emperor, cou'd not comply with the Demand of *Alexander*, who thereupon highly threaten'd the *Jews*, what he would do to them. Accordingly having took *Tyre*, he marched against *Jerusalem* to punish the *Jews* severely. Whereupon *Jaddua* order'd Extraordinary Publick Prayers and Sacrifices to be offer'd to GOD for his Protection. And the Night following GOD appear'd to *Jaddua* in a Dream, bidding him be of good Courage, and directing him and the rest of the Priests to march out in their proper Habits, and the People in White Garments, to meet *Alexander* when he was come near the City, with other Particulars. Accordingly *Jaddua* did so; and when *Alexander* saw him coming towards him, he hasten'd toward *Jaddua* in his own single Person, and Bowing down first, afterward saluted *Jaddua*. The *Syrian* Princes and Others present were quite Amaz'd at this Behaviour of *Alexander*. Who thereupon told 'em,

(a) *Jos. ph. Antiq. Book II. Chap. 7.* (b) *Ibid. Chap. 8.*

that

that he did not Adore *Jaddua*, but the GOD whose Highpriest he was. For that the *Very Person* of *Jaddua*, and in the *Very Habit* he now had on, appear'd to him at *Dion* in *Macedonia*, when he was in much Doubt whether he should undertake the Expedition he was now engag'd in, and bid him pass over into *Asia*, and not doubt but he should be Master of the *Persian Empire*, if he would follow the Advice he then gave him. Wherefore on his now Seeing *Jaddua* himself and the *Habit* he was in, He was Assur'd that it was not without a Divine Impulse that he had undertaken the present War, and did not doubt but that he should conquer the Whole *Persian Empire*. After which *Alexander* embraced *Jaddua* again, and being Conducted into *Jerusalem*, went up to the Temple, and had Sacrifices offer'd to GOD. Here *Jaddua*, after the Sacrifices were Over, shew'd *Alexander* the Prophecies of *Daniel*, that a *Grecian* King should in After-times conquer the *Persian Empire*; which *Alexander* interpreted of Himself, being Extreamly pleas'd with the said Prophecies. Insomuch that the next day, he desir'd to Know, What the *Jews* had to Request of Him. *Jaddua* reply'd, that they only requested Leave to enjoy the Freedom of their Own Laws, and that they might be Exempted from paying Tribute every *Seventh* year, because that year according to the Law of GOD they were Bound neither to Sow nor Reap. Which was All Readily Granted by *Alexander*.

From *Jerusalem* *Alexander* march'd to *Egypt*, which he quickly became Master of, out of the Hatred the *Egyptians* had to the *Persians*. Here he order'd a New City to be built on the Mediterranean Sea, which from him was call'd *Alexandria*. This City he Peopled among Others with (c) *Jews*, to which last he gave Extraordinary Privileges, not only allowing 'em the Liberty to use their Own Laws or Religion, but also admitting 'em Equally into the same Franchises or Civil Liberties with the *Macedonians* themselves, Both being of the First or Highest of the three Ranks, into which the Inhabitants of *Alexandria* were distinguish'd.

After the Death of *Alexander*, a Bastard Brother of his, named *Apideus*, was declar'd King or Emperor, and his name Chang'd to that of *Philip*. In the third year of his Reign dy'd *Jaddua*, having been twenty years Highpriest of the *Jews*, in which Office he was succeeded by his Son *Onias*.

But not long after the Death of *Alexander the Great*, his whole Empire was divided between Four of his Generals. In which division *Seleucus* had *Babylon* with *Mesopotamia*, and *Syria*, and the greatest Part of Lesser *Asia*; and *Ptolemy* had *Egypt*, *Palestine* (and so *Judea*) *Celestria*, *Arabia*, and *Libya*. *Ptolemy* being become

IV.

Alexander the Great builds *Alexandria* in *Egypt*, and allows the *Jews* great Privileges there.

V.

Jaddua dying is succeeded by his Son *Onias*.

VI.

More *Jews* settle at *Alexandria*.

(c) *Iosephus of the Wars of the Jews*, Book II. Chap. 21.

King of *Egypt* made *Alexandria* his Capital City, to which he brought several *Jews*, (d) as *Alexander the Great* had done Afore, and continued to the *Jews* All the Privileges granted 'em by *Alexander*; which induced great Numbers of *Jews* to come of their Own Accord, and dwell at *Alexandria*. As from this first *Ptolemy* All the succeeding Kings of *Egypt*, and of his Race took the Name of *Ptolemy*; so this First *Ptolemy* was distinguish'd by the name of *Soter* or *the Saviour*, given him by the *Rhodians* as being their Saviour or Deliverer, when Once they were besieg'd.

VII.

Jews settle at Antioch in Syria, and several other Cities.

Seleucus mention'd in the foregoing Paragraph, having also built several Cities in *Syria* and the *Lesser Asia*, planted likewise *Jews* (e) in All the said Cities, granting 'em the same Rights and Privileges with the *Greeks* and *Macedonians*, particular at *Antioch* in *Syria*, which became the Capital of the Syro-Macedonian or *Seleucian* Kingdom or Empire, and wherein the *Jews* were Very Numerous.

VIII.

Onias dies, and is succeeded by his Son Simon the Just, who was the Last of the Great Synagogue.

In the fifth Year of the Reign of *Ptolemy Soter* dy'd *Onias* the First of that Name that was Highpriest, which Office he bore one and twenty years; and he was succeeded in the High-priesthood by his son *Simon*, surnam'd the *Just*, from the Holiness of his Life and the Justice of his Actions. Accordingly an Extraordinary Character is given of him in the fiftieth Chapter of the Apocryphal Book call'd *Ecclesiasticus*. Dean *Prideaux* has observ'd out of the *Rabbinical* writers, that this *Simon* is counted by All of 'em to have been the Last of the *Great Synagogue*. Under which name the *Jews* denoted a Number of Elders amounting to one Hundred and twenty; who succeeding some after the other in a continued Series, from the *Jews* Return out of the *Babylonish* Captivity to the time of *Simon the Just*, among other things made it their Chief Care and Study to make a True Collection of the Holy Scriptures, and publish 'em Accurately to the People. As *Ezra*, who was One of the *Great Synagogue*, had done this as far as to his Own time; So what was done After, is most Reasonably to be referr'd to *Simon the Just*, as being the Last of the *Great Synagogue*, or of those that were employ'd in this Work; and therefore it being most Reasonable to suppose, that the Last Finishing hand was put to this Work by *Simon*; or that it was in his Time, and under his Presidency, and chiefly his Direction, that the *Canon* of the Holy Scriptures of the Old Testament was perfected and settled in the *Jewish Church*, as We now receive 'em. It has been observ'd in the Introduction to this Treatise, that *Eliashib* was the Last Highpriest, that dy'd before the Time where the History of the Old Testament ends. And consequently his son *Joiada* was Highpriest at that

The Canon of O. T. perfected and settled.

(d) *Joseph. Antiq. Book 12. Chap. 1.* (e) *Joseph. Antiq. Book 12. Chap. 3.*

Very time. Whence it follows, that the mention of *Jonathan* (or *Jobanan*) and *Jaddua*, as Highpriests, and also of the *Reign of Darius the Persian* in Neh. 12. 22. must in Reason be added by some person much Later than *Nehemiah*, forasmuch as it is Incredible to suppose *Nehemiah* to have liv'd to the Reign of *Darius Codomannus* the Last Persian Emperor, and in whose Reign *Jaddua* was Highpriest. But now it might Very well be added by *Simon the Just*, or his Direction, as living after *Jaddua* and *Darius*.

Simon the Just was Highpriest but nine years, when dying and leaving Only one Son that was a (ee) Child, and nam'd *Onias*, he was succeeded in the High-priesthood by his brother *Eleazar*. And is this is That *Eleazar* to whom as Highpriest, *Ptolemy Philadelphus* the son of *Ptolemy Soter* writ concerning the Translation of the *Hebrew Bible* into *Greek*, commonly called the *Septuagint* Version, as being made by *Seventy* (speaking Roundly for Seventy two) Jewish Elders sent by *Eleazar* unto *Alexandria* for that purpose, according to the Account given by *Aristeas*, and follow'd by (f) *Josephus*, and the Primitive Christian Writers. In the time of *Eleazar's* High-priesthood arose also that New Sort of Men among the Jews, who taught that *Traditions* are *Equally* to be observ'd with the *Scriptures* themselves. *Antigonus* of *Socbo*, who succeeded *Simon the Just* in the Presidency of the *Great Sanhedrim* or National Council of the Jews, was the First of these *Mishnical* i. e. *Traditionary* Doctors.

Eleazar having been Highpriest fifteen years dy'd, and was succeeded by (g) *Manasseh* the son of *Jaddua*, and so Uncle both of *Eleazar* and *Simon the Just*, *Simon's* Son *Onias* being not yet of an Age capable for Executing the Office of Highpriest.

But *Manasseh* dying after he had been Highpriest twenty year, *Onias* (h) the son of *Simon the Just*, being now of sufficient Age, succeeded. He was a Very Weak and Covetous person; insomuch that by Refusing or Neglecting to pay the yearly stated Tribute of twenty Talents to the King of *Egypt*, *Ptolemy Euergetes* the son of *Philadelphus* being now King sent One to *Jerusalem* expressly to demand of the Jews the Payment of All Due, on Peril of having an Army quarter'd on their Country at Discretion, and even of themselves being dispossessed thereof, if Speedy Payment was not made. *Onias* himself was so stupid, as not to be much Concern'd at the Message, being Desirous only to keep All the Money he could; but the Rest of the Jews were put into the Utmost Consternation. There was one *Joseph*, (i) a Nephew of *Onias* by his Sister, that was of Great Repute for his Prudence and Integrity. He under-

IX.

Simon dying
is succeeded
by his brother
Eleazar.

X

Eleazar dying
is succeeded
by his Uncle
Manasseh.

XI.

Manasseh dy-
ing is succeed-
ed by *Onias*
the son of *Si-
mon the Just*.

The prudent
Management
of *Joseph*, a
Nephew of
Onias.

(ee) *Joseph. Antiq. Book 12. Chap. 2.* (f) *Joseph. Antiq. Book 12. Chap. 2.*
(g) *Ibid. Chap 3.* (h) *Ibid.* (i) *Joseph. Antiq. Book 12. Chap. 4.*

took with the Consent of his Uncle and the Approbation and Thanks of the People to go to the King, and set All Right. Which by his Dextrous management he not only did, satisfying the King as to his Uncles Arrears; but also procur'd to himself of the King the Great Trust and Advantage of being Receiver-General of all the Kings Revenues in the Provinces of *Celestria* and *Phenicia*, which Trust he executed so Well, that he continued therein two and twenty years, even till the said two Provinces were taken from *Ptolemy Epiphanes* King of *Egypt* by *Antiochus the Great*, King of *Syria*.

XII.

A remarkable
Story of *Ptole-*
my Philopator,
if not Fabu-
lous.

Ptolemy Energetes dying was succeeded by his son *Ptolemy Philopator* in the Kingdom of *Egypt*. In the Book styl'd the *Third Book of Maccabees*, and which is in our Polyglot Bible, there is an Account, how this *Philopator* coming to *Jerusalem*, and being Not to be dissuaded from attempting to see the Inward Parts of the Temple, having forced his Way thro' the Priests into the Inner Court, as he was going into the Temple itself, was struck from GOD with such a Terror of Mind, that he was carry'd out Half-dead. Whereat being enrag'd, and return'd into *Egypt*, he resolv'd to Revenge himself on the Jews there, for what had befalln him at *Jerusalem*. Wherefore among other things designing to destroy great Numbers of 'em, by exposing 'em to Elephants; and the Elephants being let Loose upon 'em for that purpose, instead of falling on the Jews, the Elephants fell on the Spectators, and kill'd great Numbers of 'em, dreadful Apparitions being seen at the same time in the Air. Herewith *Philopator* was so terrify'd, that instead of persecuting the Jews any farther, he set 'em at Liberty, and restor'd to 'em All the Privileges he had Afore taken from 'em. This Story I suspect to be Fabulous, for either it was or was not extant in the time of *Josephus*. If it was extant, it can hardly be suppos'd to have escap'd the Knowledge of *Josephus*, who yet takes no Notice of it, for which a Better reason can't be assign'd, than that he knew or look'd on it to be Fabulous. If it was not extant till after *Josephus* time, then That is a Good reason to look on it as the meer Invention of some later Fabulous Jewish Writer.

XIII.

Antiochus the
Great shews
great Favours
to the Jews.

During the Minority of *Ptolemy Epiphanes* the son of *Philopator*, *Antiochus the Great*, King of *Syria*, made himself Master of *Judea*, the Jews readily submitting to him out of their Ill Affection at that time to the *Egyptians*. Whereupon (k) *Antiochus* shew'd many Favours to the Jews, assigning them a Considerable Sum toward the Charges of the Service of the Temple, and ordering that no stranger should presume to enter into the Temple without the Consent of the Jews. Dean *Prideaux* thought, that *Antiochus* in this last

(k) *Joseph. Antiq. Book XII. Chap. 3.*

Point had Respect to the Attempt made by *Ptolemy Philopator*, as is related in the foremention'd Third Book of *Maccabees*. But if so, it is but Likely that *Josephus* would have taken Notice of the said Motive, and at least on this Occasion would have made some short Mention of *Philopator's* Attempt, which *Josephus* not doing, when he had so proper, or rather requisite, Occasion to do so, tends to confirm me in supposing the said Attempt of *Philopator* to be Fabulous, and All the Rest of that Story.

Onias the Son of *Simon the Just* being dead was (1) succeeded in the High-priesthood by his son *Simon*, who was Highpriest when *Ptolemy Philopator* attempted to enter into the Temple it self, as is related in the third Book of *Maccabees*. *Simon* dying was succeeded by his son *Onias*. Between this *Onias* and *Simon* a *Benjamite* arose those Differences which we have related in 2 *Maccab.* Chap. 3. which *second* Book of *Maccabees* being in our English Bibles, I need not repeat here the Account there given of the said Differences; it being sufficient to the design'd Brevity of this Treatise, and also for the Reader, to shew him, In what Order he is to read according to the Series of the Jewish History, the several Chapters of the two Books of *Maccabees* printed in our English Bibles. It is observable then, that altho' the *second* Book of *Maccabees* be so call'd, yet the *First* part of the Jewish History contain'd in the said two Books, begins with Chap. 3. of 2 *Maccab.* the two first Chapters being placed Afore only by way of Prologue or Preface, as we are expressly told in the last Verse of Chap. 2. Now As the First part of the Jewish history contain'd in the two Books of *Maccabees* begins with Chap. 3. of 2 *Maccab.* So it is carried on through the whole 3^d and 4th Chapters, and to the end of v. 9. of Chap. 5. At v. 11. of Chap. 5. begins the Account of *Antiochus Epiphanes* then King of *Syria* coming to *Jerusalem*, and taking it by Force of Arms; and with this in a manner begins the First Chapter of 1 *Maccab.* the former part of the said Chapter being only an Introduction to the Account of *Antiochus Epiphanes* coming to *Jerusalem* and taking it; which Account in 1 *Maccab.* begins Chapter 1. 20. so that 1 *Macc.* 1. 20. and 2 *Macc.* 5. 11. fall in together, or Both begin with the Account of *Antiochus Epiphanes* Persecution of the Jews. What was done by *Antiochus* himself at *Jerusalem*, is related 1 *Macc.* 1. 21—28. and 2 *Macc.* 5. 11—23. Two years after *Antiochus* sent *Apollonius* to destroy *Jerusalem*, and what he did, we read 1 *Macc.* 1. 29—61. and 2 *Macc.* 5. 24, to the end of that Chapter. Not long after *Antiochus*

XIV.

Onias the son of *Simon the Just* dying is succeeded in the High-priesthood by his Own Son *Simon*; who dying is succeeded by his son *Onias*.

In what Order the two Books of *Maccabees* in our Bibles are to be read according to the Series of the Jewish History.

Antiochus Epiphanes begins to persecute the Jews.

(1) *Ibid.* Chap. 4.

sent

sent one (*m*) *Athenæus* to see executed in *Judea* a Decree, which he had lately publish'd, that All Nations within his Dominions should conform to his Religion. Of what *Athenæus* did, and of the foremention'd Decree, we have an Account 1 *Macc.* 1. 41. to the end of the Chapter, and 2 *Macc.* 6. 1—11.

XV. How *Mattathias* refus'd to obey *Antiochus* Orders, and his other The Zeal and Zealous Actions in Defence of GODS True Religion and Honour, Valour of *Mattathias*. we read in the whole second Chapter of 1 *Maccabees*. This *Mattathias* was a Priest of the Sons of *Jearib*, and Son of John, Son of Simeon, Son of *Asmonæus*, from whom the Family had the Name of *Asmoneans*. We read 1 *Macc.* 2. 42. that *Mattathias* was join'd by a Company of *Asideans* who were Mighty or Valiant Men of *Israel*, and were Voluntarily devoted unto the Law, i. e. to a more Rigid observation of it than Others; forasmuch as not contenting themselves with the Written Law, they added thereto the Traditions and Constitutions of the Elders, and other Rigorous observations, which by way of Super-erogation they Voluntarily devoted themselves to; and so being reckon'd in a degree of Holiness above Others, they were call'd *Chasidim* (i. e. the Pious) in Hebrew, which word beginning with the Hebrew letter *Cheth* or *Heth*, may be render'd *Chasideans*, or *Hasideans*, or *Asideans*, the Letter *Cheth* why so call'd. being render'd these several ways in Greek.

XVI. *Antiochus* hearing of several of the Jews Refusing to obey his Orders, especially *Mattathias* and his Company, came in Person Of the Mar-tyrdom of *Eleazar* and a Mother and her seven sons. into *Judea* to force the Observance of them, and executed the greatell Cruelties on such Jews as fell into his hands, and would not Renounce their true Religion; Among these was *Eleazar* and a Mother and her seven Sons of which we read 2 *Macc.* 6. 18. to the end of that Chapter, and All Chapter 7.

XVII. *Mattathias* dying the next year after he began to oppose the Orders of *Antiochus*, being Very aged, before his Death appointed appoints his Son *Judas* to be Captain of account of *Judas* Strength and Valour, and gave other Directions the Jews that and proper Exhortations; which are related 1 *Macc.* 2. 49. to the fought for end of that Chapter. We have a large Account of *Judas* valiant their Religion Exploits, during his Command to his Death, given us from the and dies. beginning of 1 *Macc.* 3. to Chap. 9. 18. and from the beginning of 2 *Macc.* 8. to the End of the said Book; but this second Book continues not the Account of *Judas* to his Death, but only to his defeating *Nicanor's* Army, and killing him, and so reaches no farther than to the end of 1 *Macc.* 7. The Reason why *Judas* was Judas why surnam'd *Maccabæus*. surnam'd *Maccabæus*, not being mention'd in the Books of *Maccabees*

(*m*) Our Translators render the Word, a Man of *Athens*, but it was most likely the Proper Name of the Man himself, and not taken from the Country or City whence he came in

in our Bibles, and being Worth knowing, I shall here acquaint the Reader with it. *Judas* then for the *Motto* in his Standard chose this Hebrew Sentence taken out of *Exodus* 15. 11. *Mi Camoka Baelim Jehovah* i. e. *Who is like unto thee among the Gods, Jehovah.* Which Sentence being not wrote in Words at Length in his Standard, but denoted in short by the First letter of each word viz. M. C. B. I. thence was made the Artificial Word *Maccabi*; and hence All that fought under that Standard, were call'd *Maccabees*, and *Judas* as their Captain was by way of Eminence Surnam'd *Maccabeus* or *The Maccabee*, as 1 *Macc.* 2. 4. &c. In Aftertimes the said Name was extended to All others, that fought or suffer'd for the Cause of the True Religion. Thus those Jews that are said to have suffer'd under *Ptolemy Philopator* King of *Egypt* fifty years before *Judas* Standard; and likewise *Eleazar* and the Mother and her Seven Sons, that suffer'd Martyrdom the year before *Judas* erected his Standard, have nevertheless the Name of *Maccabees* given to 'em. Whence not only the two Books which are in our Bibles, are call'd the 1st and 2d Books of *Maccabees*; but likewise that Book, which gives an Account of the Jews that were expos'd to the Elephants by *Ptolemy Philopator*, is call'd the 3d Book of *Maccabees*; and that Piece writ by *Josephus* concerning the Martyrdom of *Eleazar*, and the Mother and her Seven Sons, is call'd the 4th Book of *Maccabees*.

The Word *Maccabees* show used in a large sense.

How *Judas Maccabeus* being slain in Battel, was buried by his brothers in the Sepulchre of his Fathers at *Modin*; and how *Jonathan* his brother was chosen Captain of the *Jews*, that continued to defend their Religion and Country; and what Notable Exploits were done by him &c. till he was Treacherously seiz'd and kept in Hold by *Tryphon* at *Ptolemais*; All these Particulars are related from 1 *Macc.* 9. 19, to the end of Chap. 12. The Only particular I shall here mention, is That of *Jonathan's* being constituted High-priest of the *Jews* by *Alexander* King of *Syria*, as we read 1 *Macc.* 10. 20. For *Alcimus* the Last Highpriest had been Dead, and so the High-priesthood vacant for some years. And *Jonathan* being of the Course of *Joarib*, which was the first Clais of the Sons of *Aaron*, and Every Descendent of *Aaron* being Capable of the High-priesthood, as there should be Occasion; on this Right *Jonathan* took on him the Office of Highpriest, being nominated to it by the Then King of *Syria*, to whom *Judea* then belong'd, and also Elected thereto or Approv'd of by the General Suffrage of the *Jews* in *Judea*. And from this time the High-priesthood continued in the Family of the *Asmoneans* to the time of *Herod*.

XVIII.

Jonathan is chosen Captain in the place of *Judas* that was slain; and is made also Highpriest.

As soon as *Jonathan's* Imprisonment at *Ptolemais* was known at *Jerusalem*, his brother *Simon* was Unanimously chosen Captain or General

XIX.

Simon is chosen

sen Captain General in the place of *Jonathan*. The Account of the Valiant in the place and Good Deeds of *Simon* &c. to his Treacherous Death, is what of *Jonathan*; chiefly takes up the Remaining part of the first Book of *Maccabees*. and made The only Particular I shall here take Notice of, is this, that *Simon* Highpriest, and became an Independent and Sovereign Prince of *Judea*. And that also Sovereign in (n) a General Assembly of the *Jews* it was Unanimously Agreed, Prince of *Ju-* that the Supream Government of the Nation, as well as the High- dea; and the priesthood should be settled in Him, and in his Posterity after him. same Dignities are de- From which time *Simon* took on him the State, Style, and Autho- creed to de- rity of Prince, as well as Highpriest, of the *Jews*, and all Publick scend to his rity of Prince, as well as Highpriest, of the *Jews*, and all Publick Posterity. Acts went in his Name. And the *Jews*, instead of Dating their In-

struments by the years of the *Syrian* Kings, as they had Afore done from the time they became Subject to the said Kings, dated 'em by the years of *Simon*, and his Successors, the Two Dignities of Prince and Highpriest descending together, and continuing United to *Simon's* Posterity for many Descents.

XX.

I have now shewn the Reader, How the Series of the Jewish Hi- John Hyrcanus story is continued in the two Books of *Maccabees*, that are printed in succeeds his Our Bibles; the remaining part of the said History is to be taken father *Simon* in a manner Wholly from *Josephus*. *Simon*, after having been in the Sove- eight years Governor of *Judea*, being together with his other two reigny of *Ju-* Sons treacherously murder'd by his Son-in-law, the Sovereignty of dea, and the Highpriesthood. *Judea* together with the High-priesthood came to his only sur- viving Son *John*, otherwise call'd *Hyrcanus*; whose Life also was design'd to have been taken away by his Brother-in-law; but ha- ving Timely Notice of it, he slew them that were sent to kill him. The Brother-in-law thus miscarrying in his Design against *John's* Life, and so of seizing to himself the Sovereignty of *Judea*, as not being Able to oppose *John*, sent to *Antiochus* surnam'd *Sidetes* then King of *Syria*, and acquainted him with *Simon's* death. And here ends the History of the First Book of *Maccabees*. *Antiochus* looking on This as a proper Opportunity to reduce *Judea* again under the *Syrian* Kings, march'd into (o) *Judea*; and *John* being not Able to oppose him in the Open Field, was forced to retire into *Jerusalem*, where he was besieg'd. On such an Unexpected Turn of Affairs as hapned by the Murder of *Simon*, the City being not provided for a long Siege, *John* was in a little time forced to offer Terms of Peace, which *Antiochus* accepting, the Siege was rais'd, and Peace restor'd to the Whole Land, and a League made between *Antiochus* and *John*.

XXI.

The Book of Ecclesiasticus translated.

About the 4th year of *John Hyrcanus* (p) *Jesus* the Son of *Sirach* coming into Egypt and settling there, translated out of Hebrew in- to Greek the Book of *Jesus* his Grandfather, which is the Apocry- phal Book in our Bibles call'd *Ecclesiasticus*.

(n) 1 Macc. 14. 41, &c. (o) *Joseph. Antiq.* Book 13. Chap. 16. (p) See the second Prologue to *Ecclesiasticus*. After

After the death of *Antiochus Sidetes* there arising great Disturbances thro' the whole *Syrian* Empire, *Hyrchanus* took this opportunity to leave off the Observance of such Articles, as had been agreed to with *Antiochus* at the raising of the Siege of *Jerusalem*; and not only to do this, but even (q) to enlarge his own Dominions by adding thereto several Cities in *Syria*, *Phenicia*, and *Arabia*. Having taken *Sichem*, the Chief Seat of the *Samaritans* so call'd in respect of Religion, he destroy'd their Temple on Mount *Gerizim*. After which he subdued the whole province of *Idumea*, whereby is to be understood that part of the South-west of *Judea* largely taken, which some of the *Edomites* or *Idumeans* that inhabited afore Mount *Seir*, had possess'd themselves of, while the Land lay desolate during the *Babylonish* Captivity; from whence the said South-west Tract of the Holy Land was call'd by the Name of *Idumea*, even in the time of our *Saviour*, as *Mark* 3. 8. Having subdued this Province, *Hyrchanus* caused Proclamation to be made, that All the Inhabitants thereof should depart, that would not submit to be Circumcised. So rather than quit their Country, they chose to submit to Circumcision, and to all other Rites of the *Jews*, and so were incorporated among the *Jews*. And from a Family of these descended *Herod*, in whose Reign over *Judea* our Lord was born.

XXII.

Hyrchanus enlarges his Dominions, takes *Sichem* and destroys the Temple there.

He subdues the *Idumeans* in *Judea*, and makes em turn *Jews*.

After this in the 8th year of his Government, *Hyrchanus* (r) sent an Embassy to *Rome* to renew the League made with the Senate by his Father (s) *Simon*. Which the Senate Readily consented to, shewing great Respect and Friendship to the *Jewish* Ambassadors and their Nation. Sometime after *Hyrchanus* being provok'd by (t) the *Samaritans*, or the then Inhabitants of *Samaria*, (who were not of the Sect call'd *Samaritan*, but *Syro-macedonians* and Heathens by Religion) on account of some Indignities they had put on some that were *Allies* to the *Jews*, he besieg'd *Samaria*, and after a years Siege took and utterly destroy'd it, in which State in a manner it continued till *Herod* rebuilt it. At the same time *Scythopolis* and several other neighbouring Towns were betray'd to the *Jews* for Money.

XXIII.

He sends an Embassy to *Rome*, and takes and destroys *Samaria*.

On the other hand *Hyrchanus* built (u) the strong Castle of *Baris*, which was afterwards the Palace of the *Asmonean* Princes in *Jerusalem*, as long as they reign'd there. The House that his father (x) *Simon* built is suppos'd to have stood in the same place, where *Hyrchanus* afterwards built the Castle *Baris* or *Birab*, this word signifying in the Oriental languages a Palace or Royal Castle. After *Herod* came to be King of *Judea*, observing the Conveniency of the

XXIV.

He builds the Castle *Baris*.

(q) *Joseph. Antiq. Book. 13. Chap. 17.* (r) *Joseph. Antiq. Ibid. (s) 1 Macc. 14: 24. and 15, 16. &c.* (t) *Joseph. Antiq. Book 13. Chap. 18.* (u) *Ibid. Book 18. Chap. 6.* (x) *1 Macc. 13. 52.*

place, he New built it, and made it a Very strong Fortrefs, calling it *Antonia* in Compliment to his Friend *Marcus Antonius* the Triumvir.

XXV.
He meets with
Trouble from
the *Pharisees*,
and dies.

Hyrcanus, during the Last part of his Life, enjoy'd full Quiet from Foreign wars, but met with Trouble at Home from the (*y*) *Pharisees*. These sprang from the *Asideans* aforementioned, but they going farther than the *Asideans*, enjoyn'd the Traditions of the Elders, and other Rigorous Observations, as *Precepts necessarily to be obey'd*, and so separated from All others that would not obey their Injunctions, even from the Rest of the *Asideans*; and were therefore call'd *Pharisees*, the word in Hebrew signifying *Separatists*. Tho' *Hyrcanus* had been bred up, and still was of their Sect, yet they envy'd him the Great Honour he was in, and would have him Quit the High-priesthood. The Reason pretended for it was, that his Mother was a Slave (*z*) or Captive taken in the Wars; which was Utterly False, and only a Calumny rais'd against him by the *Pharisees* the better to carry on their Designs against him and his Family. Hereupon *Hyrcanus* was so Embitter'd against the *Pharisees* that he Absolutely Renounc'd the Sect, and went over to the *Sadducees*, abrogating all the Ordinances or Constitutions of the *Pharisees*, and enjoining a Penalty on such as should presume to observe them. Hence it may be reasonably infer'd, that the *Talmudical* Account of the Rise of *Sadducism* is not to be Regarded. For which reason I have not mention'd it in this Treatise, but refer the Reader, if he has a mind to read it, to the Account given of it by Dean *Prideaux* in his Connexion of the History of the Old and New Testament, Part II, Book II, under the twenty second year of *Ptolemy Philadelphus*. For it is not at All Likely, that *Hyrcanus* who has the Character of a Religious Prince, and was esteem'd even a (*a*) *Prophet*, should embrace so Impious a Doctrine, as that *there is no Reward after this Life*, and consequently *no Resurrection or Future State &c.* It is most Reasonably to be supposed, that these Impious Tenets were taken up by the *Sadducees* after the Death of *Hyrcanus*. *Hyrcanus* dy'd, having been Highpriest and Prince of the Jews nine and twenty Years from the Death of his father *Simon*.

XXVI.
Hyrcanus dying, his son
Aristobulus succeeds him.

On the death of *John Hyrcanus*, his eldest son (*b*) *Aristobulus* succeeded him, both as Highpriest and Sovereign Prince of *Judea*; and took on himself the Title of a King, putting a Crown on his Head. His Reign was no longer than one whole year, in which time nevertheless he committed two very Wicked Acts. One of which was his starving his Mother to Death in prison, for claiming a Right to the Sovereignty by Virtue of *Hyrcanus* Will;

(*y*) *Joseph. Antiq.* Book 13. Chap. 18. (*z*) Had this been true, *Hyrcanus* had thereby been excluded from the High-priesthood, according to *Levit.* 21. v. 7. 13, 14, 15. (*a*) *Joseph. Antiq.* Book 13, Chap. 19. (*b*) *Ibid.* Chap. 19.

whereas

whereas *Hyrcanus* by his Will had constituted her Mistress only of All he could confer upon her; and it was Questionable whether *Hyrcanus* could by Will confer the Sovereignty on his Wife, it being settled on *Simon*, *Hyrcanus* father, and his Posterity, as is related Section 19. of this Treatise. The other wicked Act was his Causing *Antigonus* his next brother to be kill'd by his Guards, only on the false suggestions of his Queen, that *Antigonus* had ill designs against him, she being set on to make the King jealous of his Brother by her envying the Interest he had with the King; for the King of Himself had such a Love for *Antigonus*, that he made him a kind of Partner with himself in the Government. In the beginning of his Reign he Subdued the *Itureans* living on the North-east of the Holy Land, and forced them to be circumcised and become Converts to the Jewish Religion, or to leave their Country. The *Itureans* choosing the former, were incorporated into the Jewish Nation; and accordingly we find *Iturea* under the Tetrarch *Philip* in the days of our Saviour, Luk. 3.1.

He subdues
the *Itureans* and
makes 'em turn
Jews.

Aristobulus being dead, *Alexander* (c) surnam'd *Janneus*, being the Eldest of the three surviving Brothers, succeeded in the Kingdom and High-priesthood. But he was of a Temper much fitter for a King than an Highpriest. He was almost continually engaged in War, wherein tho' he was sometimes greatly worsted, yet in the Main he had Good success, and much (d) enlarged his Dominions. He took *Gadara* mention'd in the Gospels, as also *Raphia* and *Antipatris*, Both but a few miles from *Gaza*. After which becoming Master of *Gaza* it self, he utterly destroy'd that Ancient and Famous City, out of Revenge on the *Gazians* for having assisted his Enemies in a Battel, wherein he had a great Overthrow. The sameness of Name has made some Writers ascribe this Destruction of *Gaza* to *Alexander the Great* of *Macedonia*, which led me likewise to refer the said Destruction in my Geography of the New Testament to *Alexander the Great*. Whereas he did not destroy the City, tho' he used the Persian Commander, and All else, that he found in it, with inexcusable Cruelty after he had taken the place by Siege. *Alexander Janneus* made also the *Moabites* and *Gileadites* Tributary to him; and at a second Attempt took *Amathus* one of the strongest Fortresses on the East-side of *Jordan*, or in the adjacent Countries, and raz'd it to the Ground. He took likewise *Pella* and destroy'd it, driving the Inhabitants away, because they refus'd to be Circumcis'd, and embrace the Jewish Religion. It was afterwards Rebuilt, and is Remarkable for being the Place, where the *Christians* shelter'd themselves during that Siege of

XXVII.

Aristobulus dying is succeeded by his brother *Alexander*.

He destroys
the ancient *Gaza*.

and *Pella*.

(c) *Ibid.* Chap. 20. (d) *Joseph. Antiq.* Book 13. Chap. 20, 21, 22, 23.
Jerusalem,

Jerusalem, whereby the Romans took *Jerusalem* and destroy'd it. Moreover *Alexander* took several other strong places East of *Jordan*, as *Dia*, *Seleucia*, *Gaulana*, *Gamala*, and some Territories; and at last ended his days in the Camp, as he was besieging *Ragaba* a Castle of the *Gerasens* mention'd in the Gospels; which however was taken, his Death being conceal'd by his Orders to his Queen that was in the Camp with him, and not made known, till she return'd to *Jerusalem* with his Dead Corpse, of which more by and by. He put his next brother to Death for having attempted to get the Kingdom from him. He follow'd his Father *Hyrannus* steps, in shewing no Favour to the *Pharisaical* party, as long as he reign'd; which made them his Bitter Enemies. Insomuch that as *Alexander* was one time officiating as Highpriest in the Temple, the People by the instigation of the Pharisees stuck not to pelt him with Citrons in a mutinous manner, calling him *Slave*, as referring to the Old story of *Hyrannus* Mother having been a Slave; which story was invented, (as is afore (e) related) and still kept up by the Pharisees. *Alexander* being highly enrag'd with the foremention'd Affront, slew six thousand of the Mutineers, falling on them with his Soldiers. Having been drawn into an Ambush as he was fighting with an *Arabian* King, and so losing most of his Army; the Malecontents among his Own Subjects, or the *Pharisaical* Faction, began an Open Rebellion against him, thinking he was now so Weaken'd, as that they should compass his Destruction. But *Alexander* soon got Forces enough together to oppose them, and the Better of them in All Encounters. Being quite tired at last of destroying them, he bid them Ask what they could in Reason, and he would grant it them. To which gracious Offer they made this strange Reply, That *He should cut his Own Throat, for they would be at Peace with him on no other Terms, and 'twould be Well, if they could be Reconcil'd to him, when in his Grave*. Such was the Rancour and obstinate Malice of the *Pharisaical* Rebels; which plainly taught *Alexander* he had no other Way left to secure himself, than by cutting off All of them that he could. Accordingly not long after, (f) having besieg'd and taken a place, whither they had fled for Refuge, he caused eight hundred of them to be All crucify'd together at *Jerusalem*, and their Wives and Children to be slain before their Faces, while they hung Dying. And this Severity had its Effect, the Rest of the Rebels fleeing their Country, and *Alexander* having no more Trouble at Home to the Day of his Death. It has been afore observ'd, that he dy'd in the Camp, as he was besieging *Ragaba* a Castle of the *Gerasens*, and that his Queen was then with him in the Camp. She fearing that the

He severely
punishes some
Mutineers and
Rebels.

The Malice of
the *Pharisaical*
Faction against
him.

(e) In Section 25th of this Treatise. (f) *Joseph. Antiq.* Book 13. Chap. 22.

Pharisaical Faction would wreak their Revenge against him, on her and her Children by destroying them All, made (g) great Lamentations to *Alexander*, as he lay dying. Whereon he gave her such Directions, as he assur'd her, if duly follow'd, would bring Her and Hers out of all Danger, and so it prov'd. For according to his Directions his Queen *Alexandra* conceal'd his Death, His Prudent Directions to his Wife at his Death. and returning with the Army to *Jerusalem* in Triumph for taking the foresaid Castle, she call'd together the Chief of the *Pharisees*, and order the Dead Body of *Alexander* to be laid before them; telling 'em that she left it to them to do with it as they would, promising for her self, that as *Alexander* had bequeath'd to her the Sovereignty for her Life, so she would follow their Advice in all matters of Government, whereby the Ambitious Aims of the *Pharisees* were so Fully and Unexpectedly answered, that instead of shewing any Disrespect to the Dead body of the King, they caused (b) him to be buried with a more Sumptuous and Honourable Funeral, than Any of his Predecessors had afore him; highly extolling him for enlarging the Dominions, and thereby the Power, Honour, and Interest of the Jewish Nation.

Alexandra reign'd quietly (i) having according to her Promise put the prime Administration of Affairs into the *Pharisees* hands; who first of all got repeal'd the Decree of *Hyrchanus*, which had abolish'd their Traditionary Constitutions, and had hitherto been severely executed. Then they releas'd out of Prison, such as had been put there on account of the late Rebellion; and call'd Home such as had fled their Country for the same reason; and proceeded to demand Justice against those, by whose Advice *Alexander* had crucify'd the eight hundred Rebels; and under this Pretence they cut off several that had stood Faithful to *Alexander* during the late Rebellion. The Queen pity'd their Condition, but had no other way to save them that had hitherto escap'd the Malicious Prosecution of the *Pharisees* now in Power, than by sending 'em to the several Garisons of the Kingdom, for the Defence of the said Garisons, and so of themselves. For hereby they were put out of their Enemies Power to come at them, having their Swords and other Arms to defend the said Garisons. The Queen in the very beginning of her Reign, had made her eldest son *Hyrchanus* High-priest; and dying in the ninth year of her Reign, left her same Son Heir of All she had, who thereupon took Possession of the Throne, and the *Pharisaical* party did All they could to secure him in it, getting an Army together to oppose that of *Aristobulus*, the younger Brother of *Hyrchanus*. XXVIII. The Reign of *Alexandra*.

(g) *Joseph. Antiq. Book 13. Chap. 23.* (b) *Ibid. Chap. 24.* (i) *Ibid.*

XXIX. For *Aristobulus* having design'd to seize the Crown on his Mothers death, us'd All means proper thereto, and had All his Fathers Faithful Friends, that were put into the Garisons of the Kingdom by the late Queen, on his side : as likewise the standing Army, and even the Common people, they being weary of the Oppressive Administration of the *Pharisees* under the late Queen. So that (*k*) coming to a Battel, *Aristobulus* quite worsted his Brother *Hyrchanus*, and forced him to make a Full Resignation both of the Crown and High-priesthood, and to be content with a Private life, which was Agreeable to the Ease and Quiet, that *Hyrchanus* lov'd more than any thing else. But there was one *Antipas*, (*l*) otherwise call'd by moulding his Name into a Greek form *Antipater*, who was of a noble Family of the *Idumeans* subdued by *Hyrchanus I.* and by him forced to turn Jews, as is (*m*) afore related. This *Antipater* being in Great Offices under *Alexander* the late King, and his late Queen, and Hoping to have Risen Higher under *Hyrchanus II.* and finding all such his Hopes quite dash'd by *Hyrchanus II.* being forced to resign his Crown to his brother *Aristobulus*, us'd all the Extraordinary Craft he was Master of, to restore *Hyrchanus II.* to the Crown, and to this end engag'd *Aretas* King of *Arabia Petraea* to take *Hyrchanus* part ; but the Design was defeated by *Aristobulus*.

XXX. *Pompey* (*n*) coming to *Damascus*, the Cause of *Aristobulus II.* and *Hyrchanus II.* was brought before him, doubtless by the Management of *Antipater*. And *Aristobulus* behaving himself very Imprudently toward *Pompey*, it so much incens'd *Pompey*, that he follow'd after *Aristobulus* to *Jerusalem* it self; and having made Himself Master thereof, he restor'd *Hyrchanus II.* to the High-priesthood, and made him Prince of *Judea*, on paying Tribute to the *Romans*; but would not allow him to wear a Diadem, or extend his Dominions beyond *Judea*, depriving him of all Places and Countries that had been taken by his Predecessors in *Celestria* and *Phenicia*, and demolish'd the Walls of *Jerusalem*. *Pompey*, while he was at *Jerusalem*, caus'd by Force the most Holy parts of the Temple to be open'd to him, He with other his chief Commanders entring into the Very Holy of Holies. Tho' he did not plunder the Temple, as was afterwards done by *Crassus* as will be by and by related ; yet This his Profanation of the Temple, contrary to the repeated Admonitions and Instances of the Priests, without doubt is not without good Reason judg'd to have drawn down God's Curse upon him. For whereas he had hitherto had wonderful Success in All his Undertakings, he never prosper'd after this.

He profanes the Temple by going into it, and his Punishment for it.

(*k*) *Joseph. Antiq.* Book 14. Chap. 1. (*l*) *Ibid.* Chap. 2, 3, 4. (*m*) In Section 22d of this Treatise. (*n*) *Ibid.* Chap. 5, 6, 7, 8.

About ten years after, *Crassus* infamous for his Unsatiable Covetousness, coming (o) into *Syria* and hearing of the Riches of the Temple march'd to *Jerusalem* to seize it. The Priest that was then Treasurer of the Temple, perceiving *Crassus* design to plunder it, endeavour'd to compound the matter with him, promising to deliver to him a great Bar of Gold, that lay hid so as not to be possibly discover'd, on Condition he would be satisfy'd with that, and take Nothing else, which *Crassus* promis'd on Oath to do. Whereas the Wicked wretch had no sooner receiv'd the Bar of Gold, but contrary to his Oath he ran sack'd the Temple, taking 2000 Talents, and every thing else that he thought worth taking to the Value of 8000 Talents more. So that the whole of his sacrilegious Plunder amounted to 10000 Talents, which is computed to be above two Millions of our Money. But GOD quickly punish'd his Sacrilege and Perjury, for in about a Twelve-months time or less, He and his Son were slain by the *Parthians*, and in the fight 20000 of the *Roman Army* under his Command kill'd, and 10000 taken Prisoners.

XXXI.

Crassus plunders the Temple, and his Punishment.

About seven years after, *Julius Caesar* being in *Egypt*, he confirm'd (p) *Hyrchanus II*, in the High-priesthood and Principality of *Judea*, and decreed that Both should descend to his Posterity in perpetual Possession; and appointed *Antipater* to be Procurator of *Judea* under *Hyrchanus*; which *Julius Caesar* was induced to do on account of the signal Service *Antipater* had done him, in bringing his Affairs in *Egypt* to an Happy Conclusion. By these Orders of *Caesar*, an End was put to the change of Government made not long afore by *Gabinus*.

XXXII.

Julius Caesar confirms *Hyrchanus II*, in the Principality of *Judea*, and makes *Antipater* Procurator thereof.

Antipater being made Procurator of *Judea* under *Hyrchanus*, appointed *Phasael* his eldest Son to be (q) Governour of *Jerusalem*, and *Herod* his 2d Son to be Governour of *Galilee*. In which Government *Herod* to signalize himself, having fell on a Knot of Thieves that infested those and the neighbouring parts, took several of them with their Ring-leader, and put them All to death, gaining thereby great Reputation in those parts. But such in *Judea* as env'y'd *Antipater's* Greatness (r) laid hold of this Handle to accuse *Herod* to *Hyrchanus*, for putting these men to death without a Legal trial, and got a Citation from him to Summons *Herod* to answer for it before the great *Sanhedrim*. *Herod* appear'd, but in Purple and with his Guards about him; which at first frighten'd the *Sanhedrim*, till after some time One of them call'd *Sameas* having more Courage than the Rest, took Notice of *Herod's* Audacity.

XXXIII.

Herod is made Governour of *Galilee*.

He narrowly escapes Sentence of Condemnation by the Great *Sanhedrim*.

(o) *Joseph. Antiq. Book 14. Chap. 12.* (p) *Ibid. Chap. 15.* (q) *Ibid. Chap. 17.*
(r) *Joseph. Antiq. Book 14. Chap. 17.*

cioufness in appearing in such a manner, as was altogether Improper for a Criminal, adding more against him. Whereby the greater Part of the Court was resolv'd to condemn *Herod*; which *Hyrchanus* perceiving, had no other way to save him from the Sentence of Condemnation, than by Adjourning the Court to the next day, and advising *Herod* to be gone in the mean-while, which he did.

XXXIV.
The Walls
of Jerusalem
are rebuilt.

About two or three years after, *Hyrchanus* obtain'd Leave of *Julius Caesar* to repair the Walls of *Jerusalem*, which *Pompey* had pull'd down; and a Decree being accordingly pass'd at *Rome*, and sent to *Jerusalem*, by Virtue thereof *Antipater* immediately set about the Work, and the City was again fortify'd, as in former times. About three months after this *Julius Caesar* was murder'd.

XXXV.
Antipater
poison'd.

On the death of *Julius Caesar* great Disturbances arose in the *Roman Empire*, and *Cassius* made himself Master of *Syria* and *Palestine*. The most Remarkable Occurrences in *Judea* at this time were these. *Malichus* (s) who was next in Power to *Antipater* under *Hyrchanus*, not content with being the second man next to the Prince, got *Antipater* poison'd by *Hyrchanus* Butler, one day when *Antipater* dined there. As *Malichus* pretended to be wholly Innocent as to the poisoning of *Antipater*; so *Antipater's* Son, *Phasael* and *Herod*, dissembled as if they believ'd him, till they had got an Opportunity to revenge their Fathers Death, by having him slain by some of the *Roman Garrison* of *Tyre* (as he was coming thither) by the Orders of *Cassius* just aforemention'd. Hereupon the Jews of *Malichus* Party endeavour'd to revenge *Malichus* Death on *Phasael* and *Herod*; and when they had try'd other means to no purpose, made heavy Complaints against (t) the two Brothers, to the *Roman Governours* or Chief Commanders in *Syria*.

Mark Antony
makes both
Phasael and
Herod Te-
trarchs.

At this time *Mark Antony* was Chief *Roman Governour* or Commander in those parts, who having formerly receiv'd great Favours from *Antipater*, when he serv'd under *Gabinus* in *Syria* and *Judea*, much favour'd *Antipater's* Sons, so as nothing could be done against them; but on the contrary *Mark Antony* made both Brothers Tetrarchs, and committed all the Affairs of *Judea* to their Administration under *Hyrchanus*. But their Power and Authority was quickly interrupted.

XXXVI.
Antigonus is
made King of
Judea by the
help of the
Parthians.

For the next year the *Parthians* being for that present time Masters of *Syria*, *Antigonus*, that was a Son of *Aristobulus II.* was made King of *Judea* by them (u) according to a Covenant to that purpose; and *Hyrchanus* and *Phasael* were deliver'd in Chains to

(s) *Jeseph. Antiq. B. 14. Chap. 18, 19, 20, 21.* (t) *Ibid. Chap. 22, 23.* (u) *Ibid. Chap. 24, 25.*

Antigonus by the Cunning of the *Parthians*, which Snare *Herod* was so wise as to foresee and so avoid. *Phasaël* knowing his Death was resolv'd on, knock'd out his Brains against the Walls of the Prison he was in, to prevent a Worse death. *Antigonus* spar'd the life of *Hyrchanus* as being his Uncle, but caus'd his Ears to be cut off to render him Uncapable of being any longer Highpriest according to the Law *Levit. 21. 16—24.* And then deliver'd him again to the *Parthians* to be carry'd by them into the more Eastern Countries, that he might be the more out of the way to give him any Disturbance.

Herod getting to *Rome*, and acquainting *Antony* with the most Unhappy posture of his Affairs, and praying his Aid; *Antony* did much more for him than he expected, partly on account of the Friendship he had for him for (x) the reasons aforementioned, and partly on consideration of a great Sum of Money promis'd him by *Herod*, when he should be in Condition to pay it. For *Antony* getting *Octavianus* (afterwards *Augustus*) *Cesar* to join with him, by their joint Interest the *Roman* Senate decreed the Crown of *Judea* to *Herod*; the Greatest respect being shewn to *Herod* on this occasion thro' the means of *Octavianus* and *Antony*.

XXXVII.

Herod is decreed King of *Judea* by the *Roman* Senate.

Herod returning into *Palestine*, with the Forces he rais'd himself, and with the *Roman* Auxiliaries order'd him, made himself (y) in no long time Master of *Judea*, taking *Jerusalem* itself, after a Siege of *Jerusalem*, and somewhat above Half a year. *Antigonus* surrendring himself to *Sosius* the then *Roman* Governour of *Syria*, and who assisted *Herod* in taking *Jerusalem*, was by *Sosius* put in Chains, and sent to *Antony* on his coming to *Antioch*; and was by *Antony's* Order put to Death, at the earnest Sollicitations of *Herod*, who could not think himself safe in his new Kingdom, as long as *Antigonus* liv'd, who was of the late Royal Family. However *Herod's* Sollicitations had not prevail'd with *Antony* to use *Antigonus* as he did, had not *Herod* to his Sollicitations added a great Sum of Money, which he gave *Antony* to gratify him in his Malice against *Antigonus*. For by means of the said Money he so wrought on *Antony's* base temper, that *Antony* not only put *Antigonus* to death, but did it in such a manner as the *Romans* never afore used toward any Crown'd head. For by *Antony's* Order *Antigonus* was not only condemn'd by a Formal Sentence in Judicature, but by the said Sentence he was executed as a Common Criminal, by the Rods and Ax of the Lictor; which *Herod* had done, as may well be suppos'd, partly to gratify his Revenge on *Antigonus* to the highest Degree, and partly to terrify any other of the *Asmonean*, or late Royal, Family, from attempting any thing against him, as will further appear from what follows.

XXXVIII.

Herod takes *Antigonus* is put to Death.

(x) *Joseph. Antiq. Book 14. Chap. 26.* (y) *Ibid. Chap. 27, 28.*

XXXIX. *Herod*, on his being first made King of *Judea*, and before he became Master of *Jerusalem*, even during the siege thereof, had married *Mariamne* the daughter of *Alexander* the Son of *Aristobulus II.* by *Alexandra* the daughter of *Hyrcanus II.* which *Mariamne* was consequently Grand-daughter to Both Brothers viz. *Aristobulus II.* and *Hyrcanus II.* and was a Lady of more than Ordinary Virtue as well as Beauty, and accomplish'd in other good Qualifications beyond most of her Sex in her time. *Herod* by this Marriage thought, He should the more Easily get the good Will of the *Jews*, as knowing 'em to have Generally a very great Affection for the *Asmonean* Family. *Herod*, on *Antigonus* being put to death as is afore mention'd, who was Highpriest as well as King of the *Jews*, and so the High-priesthood becoming Vacant, made (z) *Ananel* Highpriest, as being of *Aarons* family, and so duly Qualify'd for that Office according to the Law, and also as having no Interest in *Judea*, wherehy he might give him any Disturbance, he having Afore liv'd among the *Jews* in *Babylonia*. But the High-priesthood by Right of Succession belonging to *Aristobulus* the Brother of *Mariamne*, whom *Herod* had married and entirely belov'd as yet; She and her Mother teaz'd *Herod*, till he had depos'd *Ananel*, and made *Ananel*, and *Aristobulus* Highpriest, tho' but seventeen years old. Having gain'd this Point, and knowing that *Aristobulus* had as Good a Claim to the Kingdom, his Mother *Alexandra* endeavour'd to get the Kingdom also for him, by her Interest with *Cleopatra* Queen of *Egypt*, and *Antony's* Mistress. *Herod* perceiving this, got *Aristobulus* drown'd, by some that perswaded him to Bath himself with 'em; who, as soon as he was come into the Water, duck'd him so Long under it by way of Jest, till they had drown'd him. Accordingly *Herod* did all he could, to have it Believ'd done Only by Accident; and made an Outward shew of a Great Mourner, and laid out Great Sums in his Funeral; but every one saw through *Herods* Hypocrisy herein, and Abhor'd him the more for it. About Four years after, viz. in the seventh of *Herods* Reign, there was a terrible Earth-quake throughout all *Judea*, insomuch that no less than about thirty thousand Inhabitants were destroy'd by the Fall of Houses.

XL. *Herod* having rid himself of *Antigonus* and *Aristobulus*, the Only remaining Male person of the *Asmonean* Family, was the Old death the Old Prince *Hyrcanus II.* who had been carry'd by the *Parthians* into the more Eastern Countries (a) as has been afore related. *Herod* (b) not thinking himself yet safe in his Kingdom, so long as this Old Prince liv'd, tho' so far off from him, resolv'd to get him into his Power. To this purpose, he not only invited *Hyrcanus* to

(z) *Joseph. Antiq. Book 15. Chap. 2, 3.* (a) *Sect. 36th of this Treatise.* (b) *Joseph. Antiq. Book 15. Chap. 2, 9, 10.*

return into *Judea* with great Earnestness and Promises, but also sent an Embassy to the King of *Parthia* to obtain his Consent for *Hyrchanus* Return. *Hyrchanus*, partly out of his Natural Affection to his Own Native Country of *Judea*, and partly out of the Too good Opinion he had of *Herod*, as thinking He could not treat him but as in Gratitude he ought, He having been the Founder of all the Prosperity or Greatness of *Herods* Family and of *Herod* himself, and also sav'd his life when the *Sanhedrim* would have condemn'd him to Death, as is afore related; on these Motives *Hyrchanus* accepted of *Herods* Invitation, and return'd to *Jerusalem*; Contrary to the Advice of the *Jews* in those more Eastern parts, who respecting Him as their King as well as Highpriest, supply'd him there with a Maintenance becoming the Grandeur of a King, forasmuch as the *Parthian* King being inform'd of his Quality at his being First brought into those parts, had releas'd him from his Chains, and allow'd him to live at Full Liberty among the *Jews* in those parts. *Hyrchanus* had not been at *Jerusalem* above Six or Seven years, when *Herod's* great Friend *Antony's* Affairs being in a Lost Condition, and *Octavianus* come to *Rhodes*, and *Herod* suspecting that Things might Turn in Favour of *Hyrchanus*, as having been formerly King as well as Prince of *Judea*, and that under the Protection of the *Romans*; to prevent any Danger arising from *Hyrchanus* being restor'd to the Kingdom, pretended the Old Prince was in a Treasonable Plot against him; and to accomplish the same, held Correspondence with a King of *Arabia*, and under this Pretence, the most Wicked, because most Ungrateful, Wretch caus'd him to be put to Death, when he was above Fourscore years Old.

Herod, having thus secur'd himself from any Danger arising to him in Favour of the *Asmonean*, or late Royal Family, by cutting off All the Male Line thereof, went to *Octavianus* at *Rhodes*, where in his Address to *Octavianus* he Fully shew'd, what Master he was of Worldly Sagacity and Management. For having obtain'd Audience, coming into *Octavianus* presence he (c) laid aside his Diadem, insinuating himself by this Submissive Demeanour into *Octavianus* Favour, who liked to have great Respect shew'd to him. Then in his Speech he Freely Own'd, that He had done All he could for *Antony*, as being Oblig'd in Gratitude so to do, for the Extraordinary Kindnesses *Antony* had done him. And *Octavianus* being not Ignorant of This, and particularly that it was by *Antony's* means, as the First Cause, that *Herod* had the Crown of *Judea* decreed him by the *Roman* Senate, as is afore related, could not shew any Open Dislike of what *Herod* had thus done out of due Gratitude.

XLI.

Herod is confirm'd in his Kingdom by *Augustus*.

(c) *Joseph. Antiq. Book 15. Chap. 10, 11, 12, 13,*

But

Augustus shews
great Favours
to Herod.

Herod makes
great Returns
of Presents
and Respect
and Honour
to Augustus, e-
ven so far as
to Build a
Temple to him.

But *Herod* going on to assure *Octavianus*, that he should for the Future be Ready to serve him in like manner to the Utmost of his Power, if he pleas'd to accept the said Offer of his Friendship, *Octavianus* thought it best, as Things stood, to accept thereof, and to shew that he was Very much pleas'd with the Frankness he had used, in Owning what he had done for *Antony*, as Relying on his Like Readiness to serve him, when there should be Occasion. After which ordering *Herod* to take up again his Crown, he confirm'd him in the Kingdom of *Judea*, and continued *Herod's* very Good Friend, bestowing many Favours on him, by adding several Towns and Territories to his Dominions; and *Herod* on the other side was not Behind Hand with him, by serving and shewing All the Respect he could to *Octavianus*, and even more than he ought to have shewn to any Mortal. For besides large Presents and magnificent Entertainments, he rebuilt *Samaria* and call'd it *Sebaste* (that Greek word denoting the same as the Latin Word *Augusta*) in honour of *Augustus*, which name was now confer'd on *Octavianus* by the Roman Senate, as signifying something (above Human) Sacred and Venerable. In like manner having built a fine City at *Straton's* Tower on the Sea-coast of *Palestine*, he nam'd it (d) *Cesarea* from *Augustus* other name viz. *Cæsar*. He built also at *Jerusalem* a Theater and Amphitheater, and celebrated Games in Honour to *Augustus*, and set up Trophies round the Theater in honour of *Augustus*, and in Commemoration of his Victories. But what was more than All this, and the Greatest Flattery *Herod* could shew to *Augustus*, was his Building even a Sumptuous Temple, All of white Marble to *Augustus*, in the Tetrarchy of *Zenodorus* which *Augustus* had given him. By this Idolatrous Flattery and the other Heathen Usages aforementioned brought by him unto *Jerusalem* itself, *Herod* lost the Affection of all the Jews that were Zealous for their Law and the Rites of their holy Religion. Infomuch that Ten entered into a Conspiracy to assassinate *Herod*, which they were prepar'd to execute one day, when he was to come to the Theater. But One of *Herod's* Spies discovering the Design, the Conspirators were All seiz'd, and put to death by most Exquisite Torments. And the Spy that made the Discovery, far'd no Better; for having thereby incurr'd the General Hatred of the People, some of them meeting him in a convenient place, fell on him and tore him to pieces.

XLII.
Herod re-
builds the

To reconcile the Peoples Affection to him, *Herod* began about the 19th year of his Reign to think of (e) New building the Tem-

(d) When *Judea* was reduced to a Roman Province, the Governour generally resided in this City. See *Acts* 23. v. 23, 24. and *Acts* 25. 1—6. (e) *Joseph. Antiq.* Book 15. Chap. 14.

ple at *Jerusalem*. Which mentioning in a general Assembly, the *Temple at Jeru-*
 Propoial at first startled the People, for Fear the Old Temple *salem.*
 should be pull'd down, and a New one never built. So that to
 satisfy them, *Herod* was forced to engage, to get All things Ready
 for building up the New Temple, Before the Old one should begun
 to be taken down; and this he accomplish'd in two years time.
 When the Old Fabrick being taken down, the New one was be-
 gun; and the Temple it self, or Building which contain'd the
Holy place and most Holy, together with the Porch leading into
 the Holy place, was finish'd in a year and half; and after eight
 years more All the rest was built, which *Herod* proposed. When
Herod celebrated the Dedication of it with great Pomp and Expence,
 the Day appointed for it being the same Day of the Year, on which
Herod first receiv'd the Crown, on account whereof the Solemnity
 was the greater. No more than about five hundred years had pass'd
 since the Building of the Old Fabrick now took down. But the
 Temple being the Place whither the Inhabitants of *Jerusalem*
 were wont to make their last Refuge, as being by its Situation the
 strongest part of *Jerusalem*, whenever they were press'd by an
 Enemy, hereby some of the Buildings of the Temple always suffer'd
 at such times. The New Fabrick set up by *Herod* was begun just
 forty six years before the first Passover of Christs personal Ministry,
 as *Joh. 2. 20.* *Forty and Six years has (f) this Temple been in*
Building. For altho the Temple was made fit for Divine Service
 in nine years and an halt, and forty six years had pass'd from the
 Beginning of its Building to the time the *Jews* spoke the forecited
 words; yet a great Many were still continued in carrying on the
 Out-buildings, even till some years after our Saviour's Crucifixion.

It was in or about the twenty first year of *Herods* Reign, that the
 New Fabrick of the Temple was begun to be set up, and the whole
 was finished so as to be fit for Divine Service in nine years and an
 half; and consequently in or about the thirtieth year of *Herods*
 Reign. And, as Dean *Prideaux* observes, It was Very proper, that
 the Temple should be thus repair'd and fitted up in its best Dress,
 when He that was Lord thereof, was coming to it. For within
 Less than four years after this Christ was born, in the thirty-third
 year of *Herods* Reign; the Temple of *Janus* being at that time
 shut at *Rome*, as was the Usage there, when there was a *General*
Peace all over the World. A proper Time for the Coming or Birth
 of Him, who is the *Prince of Peace*, even JESUS CHRIST
 our Lord, and who was born at the End of this year. And thus I
 have continued the History of the *Jews* from the Old Testament (or from

XLIII.

Christ is born,
 and so this
 History of the
Jews continu-
 ed from the
 Old Testa-
 ment to the
 New Testa-
 ment.

(f) So it ought to be render'd, and is long since render'd in my Paraphrase on
 the place.

the Time where ends the Book of *Nehemiah*, and with it the History of the Old Testament) to the New Testament or where begins the History of the Gospel.

XLIV.
A short Account of the Affairs of Herod's Own Family and Relations.

I have studiously avoided mentioning hitherto any of the Troubles *Herod* met with in his Own Family, forasmuch as having little or no Influence on the Publick Affairs of the Jewish Nation, they do not properly belong to the History of the said Nation, and by inserting 'em here and there in their proper places as to Order of time, they would have much interrupted the Thread or View of the General History of the Nation. However partly to gratify the Curiosity of some, but chiefly to let the Reader more Fully see, Of what a most Wicked, Cruel and Bloody Temper *Herod* was, I shall add here a Brief account of the most remarkable Troubles in his Family, and his Dealings with such of his Family or Relations as offended him. For this will give the Reader just Cause not to Wonder, at the Bloody Decree of *Herod* for killing the Infants of *Bethlehem* and the adjoining parts, as is related *Matth. 2. 16.*

XLV.
Herod causes *Antigonus* to be put to Death, who was Uncle to *Mariamne* Herod's Wife.

As also *Hyrcanus II.* Grandfather to *Mariamne* &c.

The Cause of the Spite of *Salome* to *Mariamne*.

It has been afore related Section 38. How *Herod* never left off soliciting *Antony*, till he had put *Antigonus* to Death, and that as a Common Criminal. Now this *Antigonus* was Uncle to *Mariamne* whom *Herod* had lately marry'd; being the younger Brother of *Alexander* son of *Aristobulus II.* to which *Alexander* *Mariamne* was Daughter. So that it is not to be doubted, but his Newly marry'd Queen *Mariamne* press'd *Herod* hard to spare the Life of her Uncle, had not *Herod* been too Hard-hearted to be wrought upon. And no Wonder he had no Affection or Compassion for *Antigonus*, when he had none even for *Hyrcanus II.* who was not only the Grand-father of *Mariamne* by her Mothers side, but who was the Prince under whom *Antipater* the Father of *Herod* rais'd himself and Family; and who had sav'd *Herod's* Own life, and who was above *Fourscore* years Old, when *Herod* caus'd him to be put to Death, as is afore related Section 40. But this is also to be the less Wonder'd at, since *Herod* could so far lay Aside all Affection, as to put to Death even *Mariamne* herself, his Once most belov'd Wife, and that Deservedly, as being a Lady of the greatest Beauty as well as of other the Highest Accomplishments in her Time. The chief Failings she had were these two, viz. One that she carry'd Her self somewhat Too high toward *Salome* the Sister of *Herod*, not sparing to Reproach *Salome* with the Lowness of her Original; on which account *Salome* bore her such a Spite, as could not be satisfy'd till she had brought about *Mariamne's* Death. The other Failing was, that *Mariamne's* Highness of Spirit would not permit to carry herself with more Complaisance toward her Husband. The Spite of *Salome* was such, that it would not suffer her to sicken

at any thing to gratify it ; and therefore she made (g) *Herod* Jealous that *Joseph*, who was both her Own Uncle and Husband, had been too Familiar with *Mariamne*, while *Herod* had been Once absent with *Antony*. It hapned that this Jealousy was confirm'd in *Herod*, by *Mariamne* her self telling *Herod*, when he was one time professing the most Ardent Love to her, that it was indeed a Rare Sign of his Love, to Order her to be put to Death, should *Antony* put him to Death: Such Orders *Herod* had given to his Uncle *Joseph* on his going Once to *Antony*, and now concluded that nothing but an Adulterous Conversation could bring *Joseph* to betray such a Secret to her. Whereas his poor Old Uncle had blabb'd it out only thro' Simplicity, thinking thereby to convince her of *Herod's* great Affection to her, which was such that as he could not live without her, so he was resolv'd Death should not part 'em. The Reason why *Herod* gave such Orders, was because he would not have Any other enjoy so Rare a Beauty but himself; and he had receiv'd Intimation that *Antony* had profess'd a Passion for her on the meer Fame of her Beauty. Whence *Herod* imagin'd, that if *Antony* put him to Death, it would be Chiefly that he might have the Enjoyment of *Mariamne*, to disappoint *Antony* wherein, *Herod* gave the fore-said Orders. On *Herod's* thus knowing, that the said Orders had been discover'd, and inferring it could be so only on account of Adulterous Familiarity, he was so enrag'd, that he was just drawing his Sword to stab *Mariamne* to the heart, when his Love checking him, he vented all his Rage on his Uncle *Joseph* and *Alexandra* the Mother of *Mariamne*. For he put *Joseph* to Death without allowing him as much as an Hearing to speak for himself; and he clapt *Alexandra* into Chains, and kept her lock'd Fast up in Prison. Thus did *Salome* sacrifice her own Uncle and Husband *Joseph*, out of hope to Revenge her self on *Mariamne*, which however she fail'd of this time.

But it was no more than about five years after, that *Salome* compass'd her Malicious Designs against *Mariamne*. For *Herod* then going to *Octavianus* as is mention'd Section 41, took much the same Measures as he had done when he went to *Antony*, as is mention'd in the foregoing Section. Namely he placed (h) *Mariamne* and her Mother in a Castle under the Inspection of two of his most Trusty Confidants. To one of which named *Sobemus* he gave Orders, that if *Octavianus* should put him to Death, then *Sobemus* should put both *Mariamne* and her Mother to Death, partly that No one might have the Enjoyment of the Beautiful *Mariamne*, and partly that No one might be left of the *Asmonean* Family, whom

XLVI.

Herod puts his own Uncle *Joseph* to Death, and falls Distracted thereupon.

(g) *Joseph. Antiq.* Book 15. Chap. 4. (h) *Joseph Antiq.* Book 15. Chap 9, 10, 11.

the Jews might desire of *Octavianus* to succeed in the Kingdom of *Judea*, which *Herod* design'd in this Case for his brother *Pheroras*. However *Sobemus* blabb'd this Secret out to *Mariamne*, as *Joseph* the Uncle of *Herod* had afore done. Whereupon on *Herod's* Return, and offering *Mariamne* his Caresses, she would never after yield to them, reproaching him for his Cruelty in putting to Death her Relations; which so enrag'd the Tyrant, that he was Once more going himself immediately to kill her, *Salome* took the Opportunity of this Fit of Rage he was in, to send his Butler to him, to accuse *Mariamne* of tempting him to give *Herod* Poison in a Cup he was to drink of, *Salome* having suborn'd the Butler to give in this False Accusation. Hereupon *Mariamne* was try'd for her Life by a Pack'd Bench of Judges out of *Herod's* Creatures, who sentenc'd her to Death to please *Herod*. Who nevertheless delaying her Execution, it was urg'd by his Sister and Mother, that if she was kept Alive, the People would rise in her Behalf, wherewith *Herod* was so terrify'd, that he order'd her Execution forthwith. Accordingly she was put to Death, Dying as she had Liv'd, Great, Firm, and Fearless to her last; *Dr. Prideaux* expresses it, not so much as Changing Colour at the Approach of her Death. Which God quickly reveng'd on *Herod* by a Tormenting Remorse of Conscience that seiz'd him, so that at length he fell quite Distracted.

A grievous
Pestilence.

There follow'd likewise quickly after a Grievous Pestilence, which took off great Numbers of All sorts, and which was Generally esteem'd as a Judgment of GOD for the Unjust Death of the Queen.

XLVII.
Herod puts to
death *Alexan-
dra* the Mo-
ther of *Mari-
amne*.

Hereby *Herod* was the More perplex'd, so that Not knowing what to do, he flung off all Care (i) of Business, and retiring to *Samaria* there fell into a Great Sickness. *Alexandra* the Mother of the late *Mariamne* reckoning he would dy, contriv'd to seize the Government; which Plots being made known to *Herod*, after his Recovery and Return to *Jerusalem*, he immediately order'd her to be put to Death.

XLVIII.
Herod puts to
death the two
Sons of *Mari-
amne*.

Herod had two sons by the foresaid *Mariamne*, whose Names were *Alexander* and *Aristobulus*. These he (k) sent to *Rome* for their Education, where *Augustus* took them into his Particular Care out of his Friendship to *Herod*, assigning them Apartments in his Own Palace. After they had been at *Rome* about six years, *Herod* (l) himself fetch'd them thence, being receiv'd with great Honour and Kindness by *Augustus*. After their return Home they were suitably marry'd, and were of so Comely Personage and Agreeable Behaviour and the like, that they drew to 'em the Love and Esteem of all the Jews. *Salome* fearing the Sons would One day revenge

(i) *Joseph. Antiq. Book 15. Chap. 11.* (k) *Joseph. Antiq. Book 15. Chap. 13.*
(l) *Ibid. Book 16. Chap. 1, 2.*

their Mothers death on Her and her Accomplices, did All she could to work likewise their Destruction, which at last she accomplish'd. The young Men were apt to express (m) their Resentment for the Death of their Mother with Threats of Revenge on the Authors of it, which Threats were all represented to *Herod*, as against himself. It was also Falsly told *Herod*, that they design'd to (n) poison him; of which they were acquitted by *Augustus* himself on his Own hearing of the Cause at *Rome*. However *Salome* and her Accomplices still (o) carrying on their Malicious designs against the two Brothers, stuck at nothing to cause in *Herod* Fears of 'em. Of which Fears *Augustus* being acquainted by (p) *Herod*, gave him Power to proceed against 'em as their Crimes should be found to deserve, upon an Examination and Trial of 'em at *Berytus*, before the Governors of the neighbouring Provinces, together with *Archelaus* King of *Cappadocia* and other Friends. A Council was accordingly call'd at *Berytus*, and thereto All the rest directed by *Augustus* Letter, except *Archelaus* King of *Cappadocia*, whose Daughter being marry'd to *Alexander* the eldest of the two Brothers, *Herod* thought him not a proper person to be concern'd in the matter. And by this means *Herod* got his Sons Condemn'd, and that it should be left to him to execute the Sentence of Condemnation, as he should see fit. Whereupon sending them to *Sebaste* otherwise call'd *Samaria*, he caused them there to be Both strangled; which was done in the 32^d year of *Herods* Reign, and so not two year before his Death.

It has been afore observ'd Sect. 43. that CHRIST was born in the 33^d year of *Herods* Reign. By the Account the Reader has had of *Herods* putting to Death his Own two Sons already mention'd, and also several other nearest Relations, there will be no Room left for his Wondring at *Herods* Ordering all the Infants in and about *Bethlehem* to be slain, as we read *Matthew* 2. 16. Whereas *Macrobius* (q) relates, that among these Children was One of *Herods* Own Sons, whereon *Augustus* made this Reflection, that *It was Better to be Herods Hog than his Son*, Dean *Prideaux* seems Rightly to judge that *Macrobius* was mistaken in the Point, it not being Likely that *Herod* should then have a Child so young as the Innocents, or not above two years Old. Wherefore Dean *Prideaux* judiciously supposes, that the said Reflection was occasion'd on *Augustus* hearing, that, as *Herod* had some time afore put to death his two Sons *Alexander* and *Arifobulus*, so he had lately put to death *Antipater* another of his Sons. Which being done about the same time that the Innocents were slain, might easily make

XLIX.

Herod puts to
Death a third
Son, nam'd
Antipater.

(m) *Ibid.* Chap. 6. (n) *Ibid.* Chap. 7, 8. (o) *Ibid.* Chap. 11, 12. (p) *Ibid.* Chap. 15, 16, 17. (q) *Saturnal.* Book 2. Chap. 4.

Macrobius mistake so far, as to think *Antipater* was an Infant and slain with the Innocents. Whereas this *Antipater* (r) was *Herods* eldest Son by *Doris* his First wife, and whom he divorced when he marry'd *Mariamne*; and consequently this *Antipater* was not nam'd by *Herod* to succeed him in the first place in the Kingdom, till *Herod* was offended with his two Sons by *Mariamne*. After the death of the said two Sons, *Antipater* searing no Rival, and being Ambitious of Coming to the Crown before his Time, (s) enter'd into a Conspiracy to poison his Father. Which being discover'd, He was put to (t) Death for it, no more than five days before *Herod* himself dy'd.

L.
Herods own
Death, and
most Cruel
Order given
just before his
Death.

That there might not be Rejoycing, but some Lamentation, at his Own death, *Herod* had got together all the principal Jews of his Kingdom, to *Jericho* where he lay sick, and there shut them up in the *Circus*, commanding his Sister *Salome* and her then Husband *Alexas*, that as soon as he should be dead, they should send in the Soldiers upon 'em, and put 'em all to the Sword; and a few hours after he dy'd. *Salome* and *Alexas* did not do what *Herod* had commanded 'em, tho' he had sworn 'em to do it, which *Dr. Prideaux* supposes to have proceeded from their *Not being Wicked enough*. But I think it is sufficiently clear, that *Salome* was *Herods* True Sister, in *Iniquity* as well as *Consanguinity*; and that she was *Wicked enough* to have done it, as well as He was to order it, if she *Durst*, and had not Reasonably fear'd, It would set the whole Nation against her and her Husband, and be reveng'd upon them by their Own Deaths in the Worst manner that could be made use of. The Disease of which *Herod* dy'd, and the horrible Misery he he suffer'd under it, plainly shew'd the Hand of GOD to be in a very signal manner on him, for the Punishment of his most wicked A&S of Cruelty and Tyranny.

LI.
Herods being
made their
King, was
esteem'd by
the Jews as a
Judgment of
GOD upon
them.

It is observable that when *Herod* was cited before the *Great Sanhedrim* as is related Section 33. *Sameas*, after having took notice of *Herods* Audaciousness in appearing before them in such a manner as he then did, Prophetically told the rest of the *Sanhedrim*, that tho' they were Then for sparing *Herod*, (u) yet Time should be when he would not spare them, but that the just Judgment of God should by his hands be executed upon 'em. In like manner when *Herod* being made King of *Judea* besieg'd *Jerusalem*, *Sameas* together with *Pollio* (x) was for delivering the City to *Herod* as their King, it being a Judgment of GOD upon 'em for their great

(r) *Joseph. Antiq.* Book 16. Chap. 7. 8. (s) *Ibid* Book 17. Chap. 1—6.
(t) *Ibid* Chap. 7, 8, 9, 10. (u) *Joseph. Antiq.* Book 14. Chap. 17. (x) *Ibid* Book 15. Chap. 1.

Sins, which GOD design'd to punish by *Herods* hands, and therefore it was but in Vain for them to resist him. But the Rest of the *Sanhedrim* being not influenc'd hereby, encourag'd the People to a Fierce Resistance, which made the Siege hold out much longer than otherwise it would. For which reason *Herod*, when he had taken the City, and got 'em All in his Power, put all of the great *Sanhedrim* to Death, except *Sameas* and *Pollio*, who had been for delivering up the City to him without Resistance. And so *Sameas* Prophecy was fulfill'd; and This may serve to shew, what a Notion the *Jews* had of *Herod* generally, viz. as *One set over them by the Judgment of God for their Punishment*; and so no Wonder, They had no true Love or Affection for him. And indeed I can't recollect One single Action of his whole Reign, that may be look'd on as proceeding from any True Love or Affection of Him as King to his People. For as to that Instance of his melting down all his Own Plate, and sending it to *Egypt*, to buy Corn and Cloaths for his People, at a time when a great Drought had destroy'd both Corn and Sheep, This might proceed from a Principle of *Self-Interest* as well as of Affection to his People; as knowing that his Kingdom must be left Desolate, and so himself a poor King, if his People All or Most perish'd with Famine and Cold. And that the foresaid ~~Interest~~ proceeded rather from his Self-Interest, than *Instance* from his Affection to his People, may be Reasonably infer'd from his Quickly returning to his Former Way of governing his People in a Tyrannical manner.

I have judg'd it not improper to bring this Treatise to the Death of *Herod*, not only because thereby his History is completed, but also because his Death fell out not much above a year after the Birth of *Christ*, and so the Beginning of the Gospel-history. It is of use to a Clergy-man to have Knowledge also of *Herods* Posterity mention'd in the History of the New Testament, but I have sav'd my self the Labour of doing it here, having Already done it in the second Discourse belonging to the General Preface to my Paraphrase on the Four Gospels, and the Acts of the Apostles, and publish'd *An. Dom.* 1718. I shall only add here, that *Herod* had in all nine Wives, two of which, *Doris* and *Mariamne* of the *Asmonean* Family, have been afore mention'd; as also how that the two Sons of the foresaid *Mariamne*, and also the son of *Doris* were put to Death by *Herod*. His Sons mention'd in the New Testament were by other Wives, which I judge it not Material to mention here, and so shall put an End to this Treatise.

A Chronological TABLE of the chief Persons (whether *Governors*, *Highpriests*, *Captain-Generals*, *Princes* or *Kings*) in the Jewish Government, from their Return out of the Babylonish Captivity to *Herod*, in whose Reign CHRIST was born.

Years after Captivity.	Years before CHRIST.	Governors, Highpriests, Captain-Generals, Princes or Kings.
1---	536---	<i>Zorobabel</i> Governor. <i>Jeshua</i> Highpriest.
54---	483---	— <i>Joiakim</i> Highpriest.
79---	458---	<i>Ezra</i> sent Governor.
84---	453---	— <i>Eliashib</i> Highpriest.
92---	445---	<i>Nebemiah</i> sent Governor.
124---	413---	— <i>Joiada</i> Highpriest, after whose Death, if not in his time after the Decease of <i>Nebemiah</i> or his Quitting the Government, the chief Regulation of Affairs seem to have been left to the Highpriest, under the <i>Persian</i> Governor of <i>Syria</i> .
164---	373---	<i>Johanan</i> Highpriest.
196---	341---	<i>Jaddua</i> Highpriest.
216---	321---	<i>Onias</i> I. Highpriest.
237---	300---	<i>Simon</i> I. Surnam'd the <i>Just</i> , Highpriest.
246---	291---	<i>Eleazar</i> Highpriest.
261---	276---	<i>Manasseh</i> Highpriest.
287---	250---	<i>Onias</i> II. Highpriest.
320---	217---	<i>Simon</i> II. Highpriest.
342---	195---	<i>Onias</i> III. Highpriest.
360---	175---	<i>Jason</i> , Highpriest.
363---	172---	<i>Menelaus</i> Highpriest.
369---	166---	<i>Judas Maccabeus</i> Captain-General.
375---	160---	<i>Jonathab</i> Captain-General and Highpriest by the Appointment of the King of <i>Syria</i> , after there had been for some years a Vacancy in the High-priesthood.
392---	143---	<i>Simon</i> Highpriest and first only Captain-General,

The Chronological TABLE.

Years after Captivity.	Years before CHRIST.	Governors, Highpriests, Captain-Generals, Princes and Kings.
		neral, but afterwards Independent and Sovereign Prince.
400--	135---	<i>John Hircanus</i> , or <i>Hircanus I.</i> Prince and Highpriest.
429--	106---	<i>Aristobulus I.</i> who took on him the Title of <i>King</i> , and was also Highpriest.
450--	105---	<i>Alexander Janneus</i> King and Highpriest.
477--	78---	<i>Alexandra</i> Queen. <i>Hyrchanus II.</i> Highpriest.
486--	69---	<i>Aristobulus II.</i> King and Highpriest.
492--	63---	<i>Hyrchanus II.</i> again Highpriest, and Prince under the <i>Romans</i> .
515--	40---	<i>Antigonus</i> King by the Help of the <i>Par-</i> <i>thians</i> .
518--	37---	<i>Herod</i> made King by the <i>Romans</i> , in whose Reign CHRIST was born. viz. in the latter end of the <i>thirty third</i> year of <i>He-</i> <i>rods</i> Reign, as is reckon'd by the best Chronologers. For these suppose Our Common Date since Christ's Nativity to begin <i>four years Too late</i> , or <i>after Christ</i> <i>was born</i> . Whence <i>Herods</i> Reign in the foregoing Table is reckon'd to begin 37 years <i>before Christ</i> i. e. <i>before the Beginning</i> <i>of our common Date</i> by A. D. Whereas it began but about 33 years <i>before the True</i> <i>time that Christ was born</i> .

12. Chronological Table.

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